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ART. I.—*A Critical Grammar of the Hebrew Language.* By ISAAC NORDHEIMER, Doctor in Philosophy of the University of Munich; Professor of Arabic, Syriac, and other Oriental Languages in the University of the City of New-York. In two volumes, 8vo. Vol. I, pp. 280. New-York: Wiley and Putnam. 1838. Vol. II, pp. 360. 1841.

THE attention which has been bestowed upon the study of languages during the last fifty years has produced great and important results. For it has been not merely the study of words and grammatical forms, but, in addition, an extended and comprehensive view of the general principles of language, of the changes it has undergone, and of the causes which have produced such diversities of speech in different nations. The investigations of the philologist have not been restricted, as was once the case, within the limits of the languages of ancient Greece and Rome; but every region of the earth has been penetrated, and the dialects of almost every nation or tribe brought to light and critically analyzed, for the purpose of discovering the primitive elements of speech. During no period in the history of literature have so much labor and research been bestowed upon long-mooted questions in philology, and at no time have so many attacks been made upon positions long since regarded as established. The result of the labors and investigations carried on within this period has been, if not the creation, at least the perfecting of the science of ethnography or comparative philology:—A science which has unfolded mysteries for the solution of which neither history nor tradition had afforded any clew; it has gone back further than the conjectures of fabulous or poetic history; it has traced the migrations of tribes, the revolu-

tions of ages, and the genealogy of mankind, with a certainty no tradition could afford. For as Horne Tooke (the learned and ingenious author of the *Diversions of Purley*) says, "Language cannot lie; and from the language of every nation we may with certainty collect its origin."

To corroborate the Mosaic account of the creation and dispersion of mankind, early philologists had rested content with the hypothesis that all languages were resolvable into one, and *that* the Hebrew. This was a mere hypothesis, which their limited researches had by no means definitely established; consequently, upon the discovery of the numerous dialects of America, Africa, and Polynesia, its advocates were beset with difficulties seemingly insurmountable. Philologists, both Christian and infidel, were now abroad searching for all dialects, resolving them to their primitive elements, and seeking for the ultimate atoms from which all these varied inflections had been formed. Every day new languages were brought to light, and the difficulty of referring all to one, primitive and universally diffused, seemed proportionally to increase. The old philologist was driven from his point, and the unbeliever, placing confidence in untenable hypotheses or half-completed researches, exultingly proclaimed that here was another science which gave the lie to the divine records, and would allow the Mosaic history to be nothing more than a "significant mythus," or an illustrative fable. But infidelity in this, as in other similar instances, had come to premature conclusions. The decision was made before all the witnesses had been brought to the stand, even before half the languages of the world had been examined. And not only was the conclusion defective in this respect, but another great error existed in the manner in which the comparison of languages was made. Trifling and whimsical analogies of words merely had been discovered, and these, in a science which had, as yet, no settled principles of investigation laid down, were made to prove a near affinity between languages: so, on the other hand, a dissimilarity of sounds was thought to establish a radical difference.

This system of procedure was now to be changed. Discoveries had been made sufficient to show, that tracing affinities by such a method as this was entirely unphilosophical, and while it gave unbounded license for fanciful conjecture, at the same time it afforded no true principle for correct judgment. Words alone were

not to be compared, the external appearance of language was not to be the only object of study, but words in their arrangement and consecution were to be analyzed, and the internal structure of speech critically investigated. For there is an inherent tendency in language to change its vocal sounds,* even while its grammar remains fixed and determinate. Hence, in proceeding upon the system of merely comparing a certain number of words, the philologist was liable at every stage of his progress to fall into errors. Thus the conclusions, to which many arrived as to the radical difference of the languages they had investigated, afforded the infidel ground for his denial of the Mosaic account of the peopling of the world from a single pair, and of the subsequent dispersion of mankind. For, he argued, if the whole world was originally "of one language and of one speech,"† whence come these numerous dialects so radically different? Why have not languages more affinities common to all? But he was reasoning on false hypotheses, or rather on premises not fully established. For the elder Humbolt, whose linguistic researches, together with those of his brother, gave new impulse to this science, says, "Languages are much more strongly characterized by their structure and grammatical forms, than by the analogy of their sounds and roots; and the analogy of sounds is sometimes so disfigured in the different dialects of the same tongue as not to be distinguishable; for the tribes into which a nation is divided, often designate the same object by words altogether heterogeneous. Hence we are easily mistaken, if, neglecting the study of inflections and consulting only the roots, we decide upon the absolute difference of two idioms from the simple want of resemblance in sound."‡ This was the rock upon which the presumptuous philologist had split—passing by the internal structure of speech and consulting external appearances alone; neglecting the grammar of language to observe merely the resemblance or dissimilarity of sounds. Thus, it was asserted not only that the numerous dialects of our American aborigines were

* "The Jesuits in China inform us, that in that great empire, with a written language intelligible to half the people, the inhabitants of one village can scarcely understand the speech of another."—*Dr. Lang's View of the Polynesian Nation.*

† See Genesis xi, 1.

‡ See "Humboldt's Personal Narrative."

entirely different from the languages of the eastern hemisphere, but that dissimilarities existed in the dialects of different tribes sufficient to mark them as distinct and peculiar. So Dr. Von Martius, who bestowed considerable labor and research upon the dialects of the South American Indians, in view of what he considered such striking differences, unable to conceive of their proceeding from the eastern continent, pronounced the American Indians to be indigenous.* Such unphilosophical conclusions can only be accounted for, by supposing that their authors wished in every possible way to invalidate the Mosaic history. More recent and extended researches have proved such theories to be false, for although there does exist great diversity in the external features of the American languages, yet there is "a common principle of mechanism" in their internal structure, which we cannot explain otherwise than by referring them to a common origin. Our countryman, the late Dr. Barton,† bestowed much labor and investigation upon this subject, and in examining eighty-three different American languages, he discovered in them a wonderful similarity of structure. Later, yet independent, researches have proved these languages to be cognate to those of Eastern and South-eastern Asia. The various dialects of the Polynesian nations are also on strict philological principles referred to an Asiatic origin. Thus we find that the great diversity of languages is more apparent than real, and that all can be referred to a few prominent divisions.‡

After discovering and investigating the structure of a multitude of languages,§ the ethnographer arrived at still more definite conclusions. He has succeeded, 1st. In demonstrating the original unity of language; 2d. In showing that, independent of revelation, we must suppose some violent disruption of society, (and not a gradual change or different arrangement of elements,) in order to account for the existing diversity of lan-

* "Ipsos Germanos indigenos, crediderim."—*Tacitus, De Moribus Germanorum.*

† The results of his labors will be found in "Mithridates," vol. iii, compiled by Vater.

‡ Sir William Jones was of the opinion that three great branches of language were sufficient to account for all the existing dialects.

§ The "Saggio pratico delle Lingue" of Hervas contains the Lord's prayer in three hundred different dialects, with explanatory and grammatical notes. The "Mithridates" of Adelung and Vater is still more extensive and critical.

guage.* Thus we see that these researches, instead of disproving the Mosaic account of the creation of man and the confusion of tongues, only the more fully corroborate it—another science is wrested from unhallowed hands, and brought to vindicate the truth of the word of God. We have given the above views on the subject of ethnography, not only from a conviction of the intrinsic importance of the science, but in view of its peculiar connection with the study of the Hebrew language, both with regard to the impulse given to its pursuit by the investigations of comparative philology and the opinion of many that the primitive language to which all others should be referred is the Hebrew. We see no reason for supposing that the primitive language was entirely lost in the confusion of tongues, but we prefer the opinion that the Hebrew has retained the characteristics of this original form of speech, though not without changes in its structure. There appears nothing improbable in this view of the subject, and arguments drawn from the nature of the Hebrew might be adduced in support of it. As it appears to be in perfect harmony with the account of Moses, and as so many facts tend to substantiate it, we prefer to hold this view until its opponents bring forward weightier reasons for rejecting it.

But to leave that question. We think it will not be disputed at the present day, that the Hebrew is the oldest language of all those whose literary records we possess. This was once denied, and when in "rolls of old Brahminic lore" the Sanscrit was discovered, some of its ardent friends affirmed that here were records which dated back beyond the time stated by Moses as the creation of man; its less enthusiastic disciples declared that we must allow these works an antiquity as high as fourteen centuries before the Christian era. The arguments by which these pretensions are supported have a value corresponding to the fabulous tales of the Brahmins, on which they seem to be founded.† Hence we regard

* For a popular and somewhat extended view of the origin and progress of ethnography, see Dr. Wiseman's "Lectures on the Comparative Study of Languages."

† After all, the Sanscrit must be considered a language of high antiquity, and we would by no means adopt the theory Dugald Stewart has advanced, that the "Sanskrit is a jargon of Greek and Latin." Such a theory the merest tyro in philology ought to be able to refute.

it as an established point, that the records of our holy religion date nearer the creation than any other known writings. With this acknowledged, what an interest is attached to the study of the Hebrew! We approach with veneration a language of such high pretensions. It is the language of patriarchs, prophets, and poets; of men who held converse with God. No language of earth has higher and holier claims upon our attention than this: for, in it we have the first transcript of the words of Jehovah. Here is legislation in its purest form; here is poetry in its highest and loftiest strains, even that which was prompted by the Spirit of God. And here are prophetic visions invested with all the certainty of history.

Though for more than two thousand years the Hebrew has ceased to be a spoken language; though the voices of heaven-commissioned prophets are no longer heard, proclaiming "the day of vengeance of our God;" and minstrel kings have ceased to sing the songs of Zion among the hills and valleys of Judea, yet, through the protecting care of Providence, the Hebrew Bible has come down to us almost as perfect as it proceeded from the mind of Jehovah.* This fact should make its study desirable and interesting to every Christian scholar. To the man whom God has called as one of his appointed servants, it appears to us that a knowledge of the Hebrew is of almost indispensable importance. Without it, how can he be fully prepared to vindicate the truths of our holy religion? how can he answer all the cavils of infidels, or defend those doctrines which he claims to have drawn from the word of God?† It may be answered that we have a translation which conveys to us the very meaning of the inspired original. Such an answer indicates lamentable ignorance of the first principles of language. All translations are defective, and ours is so, of neces-

* In the early part of the seventeenth century a controversy was carried on with regard to the integrity of the Hebrew text. Buxtorf maintained that the labors of the Masorites had preserved the text from any corruptions. This was denied by Capellus and his followers. The general opinion of scholars is, that variations and errors exist, yet of such a nature as to be of little importance. This view is supported by the collation of numerous manuscripts.

† Infidels have often taken advantage of inaccurate or false translations. An appeal to the original will generally close their mouths. Thus all difficulties with regard to the transactions spoken of in *Exod. iii, 22*, and *1 Chron. xx, 3*, are removed by a correct understanding of the verbs used in those passages.

sity, both on account of the low state of Hebrew learning at the time it was made, and the few manuscripts that could be obtained. Dr. Macknight, in reference to our authorized version, says, "It is by no means such a just representation of the inspired originals as merits to be implicitly relied upon for determining the controverted articles of the Christian faith, and for quieting the dissensions which have rent the church." If we examine the manner in which our present version was made, we think that the truth and justice of the above remarks will be readily acknowledged.

When the study of the Hebrew was extensively introduced among Christians, it was learned through the Vulgate, a version made by Jerome in the fourth century, and which is the only publicly authorized version of the Romish Church. Hence all the translations published in the sixteenth and seventeenth centuries are directly or indirectly dependent upon this. Wickliffe's, made in 1380, was acknowledged to be directly from it. Luther in preparing his German translation was obliged to consult the Vulgate for the meaning of Hebrew words. Tyndale, who completed his in 1526, was greatly indebted to Luther's. Cranmer's (1540) was only a corrected copy of the one published by Tyndale and Rogers in 1537, and commonly called Matthew's Bible. A revision of Cranmer's was made in 1568 by Archbishop Parker; hence it is often called the Bishops' or Parker's Bible. In 1604 it was determined that a new revision should be made under the direction of James I, and he recommended that in doing this "the ordinary Bible read in the church, commonly called the Bishops' Bible, be followed, and as little altered as the original will permit."* Thus it can be readily seen that our present authorized version was not an independent translation, but merely a compilation of several preceding ones, all of them placing much reliance upon the Vulgate.† The fact that so many learned Biblical scholars have called for a new translation, or revision of the authorized version, is proof enough of its imperfections. Among those who have desired that such a revision should be made, are Archbishop Newcombe, Bishops Lowth and Marsh, Dr. Kennicott, Dr. White, Mr. Wesley, and Dr. Adam Clarke, together with some of the first Biblical scholars

* This was one of the rules given by King James to the compilers.

† For fuller information on this subject Bishop Marsh's "Second Lecture on the Interpretation of the Bible" may be consulted.

of our own country. Yet, after all, we doubt whether, under present circumstances, while there exist so many dissensions in the church of Christ, such a revision would be expedient or even practicable.

The great remedy for our imperfect version must be in a ministry able to drink at those fountains of inspiration—the original Scriptures. Shall a “steward of the mysteries of God” place all his confidence in the labors of uninspired men? or shall he not rather go and read the first transcript of the law of heaven? In one prominent and very important particular all translations must be defective. We allude to the subject of prophecy. In proof of this assertion we quote the following from Bishop Marsh* :—“It is impossible to enter into the true spirit of Hebrew prophecy without a knowledge of the Hebrew language. The prophetic style of Scripture is of a peculiar kind, and it is always difficult and sometimes impossible to express in English what is expressed in Hebrew. Words in one language may express a *figurative* meaning, while the corresponding in the translation will give only a *literal*. Here, it would be impossible to get the meaning of the original writer from the translation.”

In view of these considerations, and for reasons already adduced, we think that implicit confidence ought not to be placed in *any* translation of the Holy Scriptures; still less should we trust to *one* made by men who, from the circumstances of the times in which it was made, were not so well able to judge of the true import of the sacred writings as we of the present age. The compilers were not learned in the languages kindred to the Hebrew, they had but few early translations to consult, very few original manuscripts† to collate, and, above all, this version was made when the English language itself was not fully settled.‡ These remarks are here introduced neither for the purpose of undervaluing the labors of those men who, with commendable zeal, sought to place the Bible in the hands of every one, nor to set too low an estimate upon our

* See his “Lectures on the Interpretation of the Bible.”

† Dr. Kennicott, for his edition of the Hebrew Bible, obtained five hundred and eighty-one manuscripts for collation; Professor De Rossi, in 1808, had increased the number to six hundred and eighty.

‡ An authorized translation had the effect of placing the language on a more settled basis. Still, in our present version we have many obsolete words.

present version, for we believe it was made with all possible accuracy under the circumstances of the case, but we have thus written that we might urge the necessity and importance of the study of the original Scriptures to him who professes to deliver the whole counsel of God.

On this point we will quote from Wesley in his "Address to the Clergy." Speaking of the importance of an accurate knowledge of the Scriptures, and of an ability to derive practical benefit from them, he continues:—"But, can he do this in the most effectual manner, without a knowledge of the original tongues? Without this will he not frequently be at a stand even as to texts which regard practice only? But he will be under still greater difficulties with respect to controverted scriptures. He will be ill able to rescue these out of the hands of any man of learning that would pervert them; for whenever an appeal is made to the original, his mouth is stopped at once."* Though we believe there is, at the present day, no church or body of men ready to re-echo the papistical doctrine that any translation has been made by inspired men,† and is, consequently, infallible, yet does not this seem to be affirmed by those ministers of Christ who undervalue the importance of a knowledge of the original Scriptures?

We have insisted the more strongly upon a knowledge of the Hebrew, because, 1st. Without it we cannot understand the New Testament Greek; for this is not a dialect of the Greek classic writers, but a peculiar modification, resulting from an admixture of Hebrew words, but more especially Hebrew forms of expression. The writers of the New Testament were Jews, and had not caught the spirit of the classic Greek. Their habits of thought were different, the subject of their writings was of a higher nature. Hence the New Testament, or Hellenistic Greek, is distinct from the language of the classic writers, and for a proper understanding of it we must go back to the source of its peculiarities—the Hebrew. In the second place we have given greater prominence to the

* See Wesley's Works, vol. vi.

† The early Christians placed more confidence in the Septuagint than in the original, supposing it to have been made by inspired men; the Council of Trent, held in 1545, declared the Vulgate version should be regarded as *authentic*, and was to be referred to in all controversies as decisive. Many Catholics have affirmed that St. Jerome (the translator) was inspired.

Hebrew, because hitherto its claims have been too little appreciated by the Christian scholar. The languages of heathen Greece and Rome are studied in all our places of learning, and the Christian dwells with delight upon the productions of their poets, orators, and philosophers. We complain not of this, but we ask, has not the language in which stand the first records of our holy religion, at least equal claims upon our time and attention? Has it not a better right to a place in our courses of college study than the languages of those heathen nations?

In Europe great advances have been made, of late, in this study. The labors of men, holy and unholy, have been directed to unfolding its forms and grammatical structure, tracing its origin and different changes. Interest is awakened among all classes of educated men to critically examine a language which claims to have been spoken in the earliest ages of society. To show how rapidly this interest had increased, Gesenius stated that during his Hebrew Lectures for twenty years, his hearers had risen from fourteen to more than five hundred. In our own country, owing to the labors of a few prominent Biblical scholars, the interest in the study, and the facilities for prosecuting it, have been greatly augmented during the last quarter of a century. We fondly hope that the time is not far distant when a regular, systematic, and critical study of the Hebrew will be incorporated into every course of college study, and when no one will be called *educated* who is ignorant of this—the primitive language of man.

To show the bearing which the study of Hebrew grammar has upon the interpretation of the Bible, we will give as an illustration an instance referred to by Dr. Wiseman.* The fifty-third chapter of Isaiah has usually been considered by Christians as prophetic of the sufferings and death of Christ. In the earliest ages of the church the Jews endeavored to elude the force of this prophecy by asserting that it referred to some great prophet, or to the whole prophetic body. The German Rationalists have favored the idea that the sufferings and captivity of the Jewish people are here represented. Throughout the chapter the singular is used, until in the last clause of the eighth verse we find the expression, *לְמַדָּה עַל־פְּשַׁע עַמִּי*, as our version has it, *for the transgression of my*

* See his "First Lecture on Sacred Literature."

*people was he stricken.** But it is asserted that the poetical pronoun לְמִי is always plural, and that it was here used by the prophet in order to prevent any ambiguity in rendering the passage. In accordance with this view, and in order to prepare the way for his comment on this chapter, Gesenius lays it down as a certain rule of Hebrew grammar that the poetical pronoun לְמִי is plural, and although sometimes referring to singular nouns, it is only so when they are collective. This has been denied by Ewald, and he brings forward passages where this pronoun occurs, and the context clearly shows that it must have a singular signification, as in Job xxvii, 23; Isa. xlv, 15. The grammatical difficulty is thus removed, and in a most able manner is this important prophecy wrested from the hands of these men, who deny the inspiration and authority of the oracles of God.

We come now more particularly to examine the work we have placed at the head of our article. The first volume has been for some time before the public, and has been favorably noticed by reviewers, both at home and abroad. The second is just published, and has redeemed the pledge which the author made on the appearance of the first. In noticing these volumes we will follow the order the author has taken, and while we attempt to point out some of the peculiar excellences of his system, we shall also note some views from which we are obliged to dissent. The general arrangement of the plan of the work is clear and systematic, and the explication of it accurate and philosophical.

Perhaps no one has ever entered upon the investigation of the grammatical structure of the Hebrew with a better preparation for the work, than our author appears to have done. Possessing an enthusiastic fondness for the Hebrew, he has brought to bear upon its study, not only an intimate knowledge of the cognate dialects, but also of the general principles of comparative philology. He has availed himself of the labors of learned Biblical critics and commentators, and his acquaintance with the works of the early Jewish

* Dr. Kennicott is of the opinion that this passage originally read לְמִי. The clause would then be rendered, "*for the transgression of my people he was smitten to death.*" This view is supported by the reading of the *Septuagint*, which has εἰς θάνατον. Bishop Lowth and Dr. Adam Clarke adopt this emendation. By so doing we escape the grammatical difficulty, yet we think there is not sufficient authority for such a correction.

and Christian grammarians has given him many advantages for the prosecution of his investigations. He has had a great mass of materials to consult, and he appears to have used all requisite care in his selection. Most grammarians have entered upon the investigation of the peculiarities of the Hebrew with preconceived prejudices, arising in a measure from their more intimate knowledge of languages, which present appearances so dissimilar to the one they are attempting to explain. The author of the work before us seems to have discovered, at the outset, that this error was the cause of so many failing to accomplish what they had undertaken. He appears to have divested himself of all such prejudices, and by a critical study of comparative philology, and a careful examination of the general principles of speech, to have become well prepared for the difficult task of explaining on philosophical principles the internal features of so primitive a language as the Hebrew. He shows us that the great discoveries and advances made in general philology have had their corresponding influence in modifying the principles upon which an examination of the peculiarities of the Hebrew should be made.

Gesenius accomplished much by his copious collection and skilful arrangement of facts pertaining to the study of the language; yet the defects of his "Critical System" of the Hebrew were so apparent, that Ewald rushed into the opposite extreme, and, placing no reliance upon the opinions of others, he has started bold and fanciful theories, and often indulges in a kind of "philological mysticism." Still his grammar has many just and original views, and it is to be regretted that he undertook its construction upon such wrong principles of procedure.

Our author, comparing the course he has taken with reference to these two prominent grammarians, remarks,—

"That, while in forming his opinion, he has remained completely independent of both, his aim has been to preserve a course intermediate to those which they have pursued, remembering that,

'—————Sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.'

"Thus, on the one hand, the author has not shunned the discussion of the most formidable topics that present themselves in the course of the etymology, even to the minutest particulars. Nor has he rested satisfied, in attempting their illustration, with adducing as a *ground*

form some similar appearance in the Aramaic or Arabic ; for indispensable as a knowledge of the sister dialects certainly is to a thorough acquaintance with the Hebrew, the true use of such knowledge consists not in the bare citation of parallel cases, but in the application of the principles which regulate their phenomena to the illustration of the Hebrew within its own limits."

This is certainly a right principle to proceed upon, and our author has successfully carried it out ; at the same time he has not been led by the mere thirst for novelty, in advancing theories opposed to the views of preceding grammarians. He has given us a system simple and full, founded on the primitive laws of speech, in the place of those which were highly artificial and complicated.

His remarks upon the powers and representatives of the Hebrew letters appear to be just and discriminating. In some points he differs from the manner of pronunciation most common among Hebrew scholars of this country. Yet after all it is a matter of but little consequence, provided we have a system of universal applicability, at the same time founded on the general principles of the language.

The chapter on the vowels is peculiarly clear, and presents us with some striking and original views on the common nature of the vowel sounds. There can be no question at the present day as to the fact that the Hebrew was originally written without the vowel signs. The early Hebrew scholars, trusting to rabbinical traditions, confidently believed that the vowel points were coeval with the consonants, but the discovery of the Samaritan pentateuch (in which there are no vowel signs) gave them new views upon the subject. Accordingly, Louis Capellus strongly contended for their modern origin, and the younger Buxtorf as strenuously asserted their antiquity. The controversy was carried on for a number of years, and as late as 1770 Dr. Robertson, of Edinburgh, published a dissertation defending their antiquity. Several distinguished German scholars of the last century proposed a middle path ; asserting that in the earliest stages of the language use was made of some vowel points, probably three, but allowing that the present system was an invention of the Masorites.

Our author thinks, that as long as the language continued to be a spoken one, no vowel signs were employed ; but when it ceased to be spoken, the inconveniences arising from the want of them began to be felt. Hence, the literati, whose veneration for the

sacred tongue would not permit them to alter its orthographical system, in order to represent the principal vowel sounds, employed those consonants which were nearest allied to them. The ones thus used were א, ו, and י; these represented respectively *a*, *u*, and *i*.* He then proceeds to demonstrate that these are the chief vowel sounds, the others being merely intermediate modifications of them.†

“§ 10. 1. Of all the sounds which enter into the composition of speech that of the vowel *a* is the simplest and the most easily produced, it consisting of a mere emission of the voice through the unclosed lips; and on this account it ranks first in most alphabets. 2. The vowel *i* is produced by the greatest horizontal dilatation of the mouth, or, in other words, it is that vowel in the enunciation of which the oral aperture is extended longitudinally in the greatest degree. 3. The utterance of its opposite *u* is effected by the closest approximation of the corners of the mouth during the emission of the voice. The remaining vowel sounds are the intermediates of the three principal ones: thus the diphthongal vowel *e* lies between *a* and *i*, both of which sounds enter into its composition, whence it is frequently denoted both in English and French by the two conjoined, thus *fail*, *gait*, *maison*, *fraiche*; so too the diphthongal vowel *o*, the medium between *a* and *u*, is represented in the latter tongue by a combination of its elements, thus, *au*, *faux*.”

There was a peculiar appropriateness in employing the weak consonants א, ו, and י, to represent the three principal vowel sounds; but, as there were no characters to denote their modifications, the system was as yet only imperfectly developed. Hence, after the destruction of Jerusalem and the dispersion of the Jews throughout the world, there arose difficulties as to the correct manner of pronunciation. These could only be removed by the introduction of more vowel signs; in this way the system was gradually improved until it was completed, probably at the close of the seventh century.

The question has been often asked, If the vowel system is comparatively of so recent origin, what importance is attached to it? And may we not in some instances correct the reading when it is entirely dependent upon the vowel points? To the first part of this

* These are to be pronounced according to the continental mode of pronunciation.

† Professor Anthon, in accordance with the opinion of eminent German philologists, remarks:—“It is highly probable that, in all languages, only the simple vowels *a*, *i*, and *u* primarily existed, and that all other vowels arose out of these three elementary sounds.” See his “Indo Germanic Analogies.”

question we reply that great respect should be paid to the authority of this system, as it is the result of the labors of that faithful body of Jewish critics, the Masorites. No one can point to an instance in which they have corrupted the sacred text; on the contrary, they have bestowed upon it the most patient and conscientious labor, and have taken the strictest care to preserve the Holy Scriptures in their original purity. To the second part of the question we answer, that the present reading should be well weighed, and all the arguments duly considered, before we venture to alter that which has been established by competent authority. On no account should we admit emendations which are merely conjectural.

The utility of the vowel points to a learner of the Hebrew is very great. Hence the system of Masclef and Parkhurst, which rejects the use of them, cannot be too severely censured. This system is destructive of the correct principles of interpretation, as it blends together nouns and verbs, and different species of the verb. By it the student is rapidly advanced in the first part of his course, but it fails of making sound and critical Hebrew scholars. Their rejection of the vowel points is the more to be wondered at, when we consider that the vowels have a more important part to act in the Semitish than in the occidental languages, for in the formation of words from primitive roots, the Orientals aim to preserve the original length of the words, and accordingly express difference of signification by different vowels; and thus by rejecting the vowel system, we throw into uncertainty and confusion principles of interpretation which have been fixed by men in every way competent for the work.

One of the most perplexing tasks of the philologist is to correctly investigate and apply those laws of euphony which regulate the vowel and consonant changes. This is a most important department of his science, for by it he is enabled to trace affinities of languages which otherwise he might never have discovered. Nations, for the sake of euphony, not only interchange letters in derivatives of their own dialects, but in adopting words from other languages, they assimilate them to the genius of their own by a similar process.* Thus in all languages there is a frequent interchange of *l* and *r*. The Japanese pronounce *r* in the place of *l*; with the Chinese it

* This is especially practiced with proper names, as all languages, both ancient and modern, clearly show.

is just the reverse. In the Indo-European languages several other consonants are thus interchangeable. When we consider the importance of these consonant changes in establishing linguistic affinities, we regret that our author has not given us a more full and extended view of the subject. The views he has advanced are uncommonly clear, and his arrangement appears to be correct, and we only lament that he has confined himself within such narrow limits, as this appears to us the place where a more elaborate dissertation on the subject might have been introduced.

In treating of the *imperfect* letters our author has displayed great research, and has pointed out most clearly their distinctive peculiarities. In view of the influence these letters exert to produce those appearances of verbs, which former grammarians have called irregularities, we would recommend an attentive perusal of this chapter to him who wishes to know, not only that such peculiarities exist, but would also have the reason philosophically explained; so that, instead of burdening his memory with a multitude of particulars, he may have a few general principles to which he can refer all seeming anomalies for solution. It is in this way that "grammar is raised to the rank of a science, the study of which constitutes a mental discipline of the highest order." It is also more in accordance with the spirit of the age; for scholars, rejecting the old method of learning languages, are accomplishing their object with much less labor, and with a far greater amount of mental cultivation.

We now come to the chapter on the formation of words; and the clear and ingenious manner in which he has introduced comparative analogies, renders it peculiarly interesting, not only to the Hebrew scholar but also to the general philologist. A certain number of primitive words comprise the ultimate particles of speech, and these words, in all languages, are monosyllabic;* for though a word in its present form is composed of a number of syllables, yet we find that *one* expresses the prominent idea, and that the others serve merely to modify its meaning. This is the opinion of the most eminent scholars, and is almost universally adopted at the present day. With regard to those roots which some have con-

* Dr. Murray carries this idea to a ridiculous excess when he asserts that all the European languages are formed from nine monosyllables ending in *ag*.

sidered dissyllabic, Adelung,* a distinguished German philologist, asserts that, "Every word, without exception, may be reduced to a monosyllabic root, and ought to be so reduced if we wish to follow the path which nature has traced out for us. If the grammarians, who labored on the Semitic tongues, misled by a blind regard for rabbinical authority, still hold to the doctrine of dissyllabic roots, this error only shows the proneness of man toward every thing complicated and intricate, at the expense of simplicity and the clearest indications of nature." Our author, in investigating the structure of Hebrew roots, rejecting that authority which has misled so many, gives us the following general conclusions:—

"§ 113. As radical words are those which express the simplest ideas without qualification or restriction, they are naturally constructed in the simplest manner, that is, of the fewest letters. In the Indo-European languages these letters are not restricted to any particular number; in which respect they differ essentially from those of the Shemish family, whose roots, for the most part verbs, consisted as a general rule, of three consonants originally formed into a monosyllable by the aid of the simplest vowel, *a*, which to facilitate the pronunciation was given to the second letter, and thus each separate idea was expressed by a single impulse of the voice, rendered as distinct as possible by both commencing and ending in a vowelless consonant, e. g., *קָטַל* *to kill*, *מָלַךְ* *to reign*. The degree of simplicity, and even rudeness, manifested in this fundamental point, forms a striking proof of the antiquity of the languages in which it obtained. As, however, the Hebrew advanced in cultivation, these sounds came to be considered as too harsh and abrupt; and, in consequence, a euphonic vowel was given to the first letter, which transformed each root into a dissyllable, thus, *קָטַל* *קָטַל*."

Although the majority of the roots consist of three consonants, yet there are a considerable number originally biliteral, which, in accordance with the analogy of the language, have been changed into triliterals, either by the reduplication of one of the existing radicals, or by the addition of a new one. Besides this class of words, there are a small number which have retained their original length.

The comparison of personal pronouns has been considered one of the most important elements employed by ethnographers in determining linguistic affinities. In the chapter our author has devoted to personal pronouns, we find an extensive knowledge of

* See "Mithridates," vol. i.

comparative philology displayed. From the analogies here exhibited, which are founded on the surest of all *bases*, a grammatical analysis, we are more than ever convinced that all existing idioms have "originated in a common source," and that, consequently, all members of the human family have descended from "a common parentage."

If we were to point to any one particular, as denoting the excellence of this grammar, it would be the natural and systematic manner in which the verb and its various modifications have been explained. In every language this is the most important word, and, as our author remarks,—

"§ 132. In no language has the verb a greater claim to this superiority than in the Hebrew; since here it not only gives life to discourse by its own use and signification, but likewise furnishes the principal elements which enter into the composition of many other words, as well nouns as particles; while the verb can be considered only in a very few cases as derived from any other part of speech. All verbs, therefore, with but a trifling number of exceptions, are to be looked upon as *primitive* words."

The verb, being the *primitive* word, in its simplest form, consists of only three letters, termed *radicals*; consequently, in order to express its various significations, the root must be modified by means of those letters termed *serviles*.

In examining those appearances of the Hebrew verb, which some grammarians have termed *conjugations*, our author has divested them of their former artificial arrangement, and has given us a classification which, though simple, embraces all the *verbal* peculiarities. He uses the term *species*, instead of *conjugations*, to express the different modifications of the verb. We approve of the substitution of this term for the old one, as many of the difficulties of the Hebrew have resulted from the use of a terminology belonging to another class of languages. He has also very properly rejected those forms, which the grammarians, who labored to invent them, have called *unusual*; and by philosophically explaining the cause of their presenting such appearances, he has classed them with the *usual* species. We rejoice at this, because these forms have always been to the learner a source of trouble and vexation.

In treating of those classes of verbs which grammarians have hitherto termed *irregular*, but which he very appropriately calls *imperfect*, he has accomplished a difficult task in an able manner;

and he has reduced to comparative simplicity what was before a complicated and artificial system. In order to fully perceive the beauty of this arrangement, we must look back to his chapter on the peculiarities of the imperfect letters: for, as nearly all the verbs whose radicals are perfect letters are referred to the paradigm of קָטַל, so, all those whose radicals are imperfect letters are to be classed under the different forms of *imperfect* verbs. Thus we see that these peculiarities are not arbitrary deviations from the paradigm of the *perfect* verb, but are to be explained as resulting necessarily from the nature of the imperfect letters. Those apparently anomalous forms which they sometimes exhibit, he explains on the supposition that the imperfect verbs are formed from primary biliteral roots. He thus relieves the language of a large class of, so called, irregular forms, and reduces them to a strictly philosophical classification.

To elucidate clearly, and arrange accurately all the appearances of the Hebrew noun, is a task attended with many difficulties. These result, in a measure, from the fact of so many of the nouns being derivatives; and they have been increased rather than removed by the labors of preceding grammarians. For there is no propriety in introducing so many declensions into a language, which, to express the relations of nouns, does not make use of different modifications, as these relations (except instances of nouns in the *construct state*) are denoted by particles. Professor Lee, of Cambridge, England, and Professor Bush, of this city, have rejected the old system of declensions, yet have offered us nothing in its place. This leaves the matter too indefinite, and we prefer a defective classification to none at all. Our author, casting himself loose from all dependence upon the labors of others, has given us an arrangement of the noun both simple and complete, and in accordance with the general principles of the language. Though, at the first view, his system may seem to be in a measure complicated, it will be found that this results from the nature of the subject, and not from any arbitrary forms he has introduced.

His remarks on the definite article, the demonstrative, relative, and interrogative pronouns, and the interrogative and directive particles, are ingenious, and he gives us a striking and original view of the common origin of these words. He clearly demonstrates that they are all derived from the verb of existence הָיָה=הָיָה.

Thus the definite article, which is usually represented as consisting originally of the word הַל, corresponding to the Arabic, is to be traced to the personal pronoun הוּא *he, it*, which is itself derived from הוּא=הוּה. We will quote the concluding paragraph of this section on account of the clear view it gives us of the origin of the name JEHOVAH.

"It is highly worthy of remark that the syllable הוּ or הוּה, (וּ when it occurs as the first letter of a verbal root, being changed into its cognate semi-vowel וּ,) which signifies *existence*, when reduplicated in the word הוּהוּה denotes *existence of all existence, self-existence, God*."

This point has been long contested both by infidels and Neologists; some have asserted that Moses derived this name from the Egyptians, while others have contended for its Indian origin. But the view our author has given of the origin of this name, founded, as it is, on sure grammatical principles, must be considered as conclusive. He proceeds in his investigation of the origin of the words already alluded to, and satisfactorily proves their derivation from that most important element of speech, the verb of existence.

Horne Tooke says, that the first aim of language was to communicate our thoughts; the second, to do it with dispatch. Hence we find that the more highly cultivated a language is, the more it abounds in particles. In the earliest ages of society language was deficient in this particular, and all the relations of words and sentences must have been expressed in an indefinite manner. As language became more cultivated and artificial, accuracy as well as dispatch was sought for; hence there was a gradual formation of that class of words called particles. The Hebrew has but a moderate number of them, and in accordance with the views just mentioned, they are found to be, for the most part, derivatives. Thus *waw conjunctive*, which has been fancifully supposed to derive its connecting power from the meaning of its name, (וּ, *a hook*,) our author refers to הוּה=הוּה, as its origin. The first volume closes with these original views of the derivation and use of the particles.

We will now proceed to examine the second, which contains the results of his labors upon the syntax and prosody of the Hebrew. He has given us a beautiful and systematic development of these subjects, with which so many difficulties are connected, and has succeeded in explaining the internal structure of the language on

principles which no other grammarian has attempted to apply. The syntactical construction of the Hebrew depends upon laws so primitive in their character, and so different from those which regulate corresponding relations in the Indo-Germanic family, that grammarians, in undertaking their explanation upon analogical principles, have most signally failed. It is true that some syntactical analogies appear to be common to the Semitic and to the Indo-Germanic tongues, yet not sufficient to derive from them any general principles of comparison. Our author, in order to avoid the errors of former grammarians, was obliged to reject all servile dependence upon their labors, and form for himself a plan of procedure, founded on the general principles of language. The original research he has bestowed upon the subject, and the complete success that has crowned his labors, are clearly seen upon an examination of this volume.

In the introduction he gives the general principles upon which an investigation of the syntax of the Hebrew should be conducted. The modes of treatment to which it has hitherto been subjected he designates by the terms, *objective* and *subjective*. He then very clearly proves that, in the present state of philology, neither of these modes can lead to satisfactory results. By the former, or objective plan, the grammarian's progress is facilitated, yet he cannot have a comprehensive view of the whole language, and, consequently, many important phenomena are either entirely neglected or presented in an erroneous point of view. The opposite method, while it presents many of the internal features of the language in a striking and accurate light, at the same time causes the grammarian to overlook important facts, and leads him to advance theories which the genius of the language will not support. Hence our author, in order to avoid the errors of these extremes, formed for himself a system of investigation, and has, by means of it, explained the syntactical structure of the Hebrew as dependent upon laws simple and primitive in their character.

The syntax of a language necessarily presents to the grammarian appearances more complicated and difficult of explanation than the etymology. For, in investigating the etymological forms, he has merely to observe the external features of speech, the formation of words, and the various changes which they undergo. But when he attempts to discover the relations of these words to each other,

and to investigate the structure of sentences with all their modifications and restrictions, he finds that he must enter upon an examination of "the laws which regulate the entire structure of language." Proceeding upon the principles which he has laid down in the introduction, our author has treated the subject philosophically, and has clearly shown that the syntax of the Hebrew, although wanting many of the forms peculiar to the Indo-Germanic family, yet possesses a high degree of accuracy in the expression of propositions.

In his chapter on the construction of sentences he exhibits their various relations in an accurate light, and clearly shows the primitive simplicity of the Hebrew mode of expressing both simple and compound propositions. Passing by the *article*, we come to a full and well-arranged chapter on *agreement*. This department of syntax has generally been considered as abounding in anomalies; and, when we look at the deviations from the regular form, we do not wonder that grammarians have failed of properly explaining the cause of these peculiarities. Our author, by investigating those principles which regulate the internal structure of speech, has been able to show the *ultimate* cause of such deviations. Thus he gives us the following general rules, to which all instances of the neglect of gender or number can be referred:—"1. As the masculine singular is the simplest form of a word, and as, moreover, the masculine gender is the most prominent in its use, we sometimes find *the masculine form employed when the feminine might have been expected*, but not the contrary. 2. Again, as the singular form of words is simpler than the plural, *a plural noun is sometimes construed in the singular*, but not the contrary." These nouns, אֱלֹהִים *God*, אֲדֹנָי *Lord*, שֶׁדֵּי *Almighty*, when used as names of the only and true God, are put in the plural to denote superior dignity and pre-eminence,* (hence they are usually termed *pluralia excellentiæ*,) but are to be construed logically in the singular.

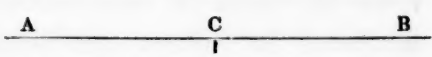
* We think with our author (and the younger Buxtorf was of the same opinion) that these terms were used only to designate the excelling power and majesty of the *one* God. Some have attempted to show that by these expressions the existence of the *Trinity* was prefigured. This sublime and mysterious doctrine is plainly revealed in the Holy Scriptures, and we see no need of attempting to add to these express declarations arguments, which grammatical analogy will not sustain.

In treating of the syntax of the adjective, he has clearly explained the peculiar manner in which the relation of comparison is expressed. Yet it appears to us that there is no necessity for the distinction he makes of *relative* and *absolute* superlative. For, from the very nature of the superlative, being a degree of comparison, it can only be relative. That form which he calls the *absolute superlative* expresses an intensity of meaning, and in Hebrew is denoted by placing the noun in construction with an appellation of the Deity, e. g., נִפְתָּחֵי־אֶלֹהִים *most powerful wrestlings*, Gen. xxx, 8, (*great wrestlings*, our version has it.) In such cases the object is, not to denote the relation of comparison, but to express the existence of the quality in a high degree. Hence we prefer to consider this merely as an *intensive* form of the adjective.* This may seem to be a matter of little consequence, yet in a grammatical work all arbitrary or unnecessary distinctions should be avoided.

The chapters on the relations of nouns to each other, and their objective and subjective relations to verbs, we speak of only to admire the perspicuity and clearness with which he has treated the subject. From his view of these relations we perceive how erroneous it is to apply to Hebrew nouns the grammatical terminology of the Indo-Germanic languages. For we find that the Semitic tongues indicate these relations in a manner peculiar to themselves. This is done by the use of prepositions, or by the position of the nouns, so as not to require a change of termination. Such an arrangement gives the language a less artificial, and at the same time a more natural and primitive appearance. The syntax of the pronouns is a subject of great interest to the Hebrew scholar. The important part they have to act in the enunciation of propositions, the appearances they present when affixed to other words, and the modifications of meaning they receive, require that their relations should be accurately investigated and critically explained. Our author has accomplished this in that masterly manner which characterizes all his labors.

* This relation is also expressed by prefixing to one of the names of the Deity the preposition לְ or לְפָנֵי, e. g., צֹדֵק לְפָנֵי יְהוָה, *a most mighty hunter*. Gen. x, 9. (Our version renders it, *the mighty hunter before the Lord*.) This idiom occurs in the Hellenistic or New Testament Greek, as δίκαιοι ἀπέναντι ἐν ὧπτον τοῦ Θεοῦ, *both righteous before God*, i. e., *very righteous*. Luke i, 6. The same form is used in the Romaic or modern Greek.

We come now to the syntax of that most important element of language, the verb. All who have entered upon the investigation of this subject have found in it difficulties almost insurmountable, especially as regards the forms used to indicate the time in which an action takes place. The Hebrew presents the peculiarity of a language with, strictly speaking, only two temporal forms; the *preterite*, as קָטַל, and the *future*, as יִקְטֹל. Some, in order to avoid the difficulties of the subject, have called these forms *first* and *second* modes. In this way, they represent the Hebrew as altogether destitute of tenses, and as expressing the relations of time in a very indefinite and uncertain manner. Our author, before entering into the details of the subject, gives us some preliminary remarks, 1st, with respect to time abstractly considered, or what we would designate as time applicable to universal language; and 2dly, on the mode in which time is specified in the Hebrew. His views upon the first point are so original and striking, that we will quote them entire.

“ § 954. Time, considered abstractedly, and without reference to the manner in which it is specified in language, may be said to consist of a constant flow or succession of moments, whose beginning and end are lost in eternity. This uninterrupted and endless series of instants may, not unaptly, be compared to a straight line continued *ad infinitum*, which is not susceptible of specification in its whole extent, but which, by the assumption of a point in any part of it, is immediately converted into two lines branching off from such point in opposite directions. Thus, let us suppose A B to be a straight line  proceeding from left to right, and representing an indefinite extent of time. If we now assume in it a point C to represent the *present*, that portion of the line extending from C in the direction of A will represent *past* time, and that from C in the opposite direction B will represent *future* time. From this we see that the times called past and future are purely relative, and depend for their determination on the position of the moment called the present; so that on shifting this last they may be mutually converted, the past into future, and the future into past time. Thus, to return to our illustration, if C be taken as the present, C A will represent all past, and C B all future time: but if we shift this point back to d, the portion of time C d which was before past will now be future; and by advancing it to e, the portion of time C e will be converted from future into past.”

“ § 955. The point of time called the present is practically established by a speaker or writer in two different ways:—1st. It is often

tacitly fixed by the time of narration, so that all events spoken of as past, unless otherwise specified, are understood to have taken place anterior to the time of narration, and all those spoken of as future are considered as subsequent to such period. The tenses whose import is thus established by the time of narration itself may be termed, for convenience' sake, the *absolute preterite* and *future*. 2dly. Events may also be specified as to time with relation to some other period expressly intimated; in which case those spoken of as past are understood to take place anterior to such period, and those as future subsequent thereto; the tenses employed in this connection we shall name the *relative past* and *future*."

In the Indo-Germanic languages we find that the present is not restricted to a mere point of time, but is extended so as to require a separate form to designate it; so that they have three absolute tenses, and three corresponding relative ones. The use of the temporal forms of the Hebrew is more strictly philosophical; at the same time their construction is much more simple. The two absolute forms קָטַל and רָקַטַּל being modified by the particle ו, (*waw*, *conversive*,) give rise to two others, וְקָטַל and וְרָקַטַּל, which, when used in connection with the absolute tenses, are respectively termed *relative future* and *relative past*. His extended explication of the forms, illustrated by a citation of passages in which they occur, will convince the Hebrew scholar that there is not an indiscriminate use of the tenses, nor a want of distinction between them, but, on the contrary, he will perceive that they are employed in a definite way and subject to fixed rules, so that in no instance need there be doubt or uncertainty as to their signification. As the modes of the Hebrew verb present neither as many difficulties nor peculiarities as the tenses, and, moreover, as grammarians are more united in their views of them, we will not, at this time, attempt to enter into the merits of the subject. We can only speak of the chapter on the verbal modes in terms of general commendation.

It would be improper to omit to notice the extended view he has taken of the different particles; and considering the important part they have to act in expressing the relations of words and in modifying the meanings of propositions, we rejoice that he has bestowed so much laborious research upon their investigation. The translators of our version of the Bible, in many instances, seem to have misapprehended the relative power of some of the particles. Thus the inseparable particle ו, called *waw conjunctive*, has almost inva-

riably been rendered *and*; but, if we examine its nature and origin, we find that it corresponds to other English particles, and it must often be rendered by a circumlocutory expression. Hence the critical acumen and discernment here displayed will be properly appreciated by the Biblical student.

The remainder of the volume is devoted to an examination of the prosody of the language. In this place he gives us a brief view of the characteristics of Hebrew poetry which distinguish it from prose. Perhaps no subject in the whole range of literature has been more fully discussed than this. So many visionary theories have been advocated, and so many contradictory views supported, that it was supposed impossible to discover its true nature and the laws which regulate its construction. Josephus affirms that the songs in the fifteenth chapter of Exodus, and in the thirty-third of Deuteronomy,* are written in hexameter verses; also that David† composed songs both in trimeter‡ and pentameter. Philo asserted that the Hebrew had metre resembling that used by the classic poets. Origen, Eusebius, and Jerome were of the same opinion. This view of the subject has been ably refuted by J. Scaliger and other eminent scholars. But the matter was not fully investigated; and since that period many attempts have been made to restore the lost versification of the Hebrew. It would require a more extended notice than we are able in this place to give, to examine the merits of the numerous theories which have been proposed. We will, however, refer to a few.

In the early part of the seventeenth century Gomar published his "*Lyra Davidis*," in which he attempts to prove that the Hebrew poets used both metre and rhyme. Le Clerc advanced the most absurd of all hypotheses, that rhyme was the only characteristic of their poetry. The learned Bishop Hare also endeavored to find in the poetry of the ancient Hebrews those external decorations of metre and rhythm employed by the classic poets. His metrical system attracted much attention, perhaps less on account of its intrinsic merits than from the able manner in which it was refuted by Bishop Lowth. This learned prelate has bestowed great labor

* See his "*Antiquities*," lib. ii, c. 16, § 4, and lib. iv, c. 8, § 44.

† Ibid., lib. vii, c. 12, § 3.

‡ Our author, by a strange mistake, calls this *tetrameter*.

and research upon the subject,* and the views he has advanced have been generally adopted by the most distinguished Hebrew scholars. He very clearly shows that the main characteristic of Hebrew poetry is its rhythm,† or more particularly a species of rhythm in which a harmonious arrangement of the larger clauses of the verse is found, and which is denominated *parallelism*. This has been divided into,

I. "*Synonymous*,‡ in which the second clause is entirely or almost a repetition of the first.

II. *Antithetic*, in which the second clause is the converse of the first.

III. *Synthetic*, in which the idea contained in the first clause is further developed in the succeeding ones."

This arrangement our author adopts, and the subdivisions he has given under each head will present to the scholar a clear and succinct account of the general construction of Hebrew poetry. His views on the subject are in the main correct, but we dissent from the opinion that the Hebrew poet never submitted to dictation with regard either to the number of words or syllables in his verses, or to their endings. We are willing to resign all hopes of ever knowing the character of the metre which the Hebrew poets employed; but that they made use of some kind of metre is evident from the following considerations:—1. A large part of their poetry was *lyric*, and used in the temple service, accompanied with musical instruments; consequently there must have been a regular measure and harmonious arrangement of words. 2. The use of certain particles, which grammarians call *paragodic* or *redundant*, and which seldom occur in prose compositions, appears to form a distinct poetic dialect. 3. The arrangement of the alphabetical poems very clearly proves the existence of metre. On this point Bishop

* His views are embodied in his Lectures on "Hebrew Poetry," and in the "Preliminary Dissertation" prefixed to his translation of Isaiah.

† The learned bishop mentions three other characteristics, but the attention of modern investigators is chiefly directed to that of *parallelism*.

‡ Bishop Jebb, in his "Sacred Literature," substitutes *cognate* for *synonymous*, and assigns satisfactory reasons for the change. A later writer has proposed the term *gradational parallelism*, as more applicable to the examples usually cited.

Lowth* says, "We may safely conclude that the poems perfectly alphabetical† consist of verses properly so called; of verses regulated by some observation of harmony or cadence, of measure, numbers, or rhythm. For it is not at all probable from the nature of the thing, or from examples of like kind in other languages, that a portion of mere prose, in which numbers and harmony are totally disregarded, should be laid out according to a scale of division which carries with it such evident marks of study and labor; of art in the contrivance, and exactness in the execution." De Wette‡ is of the opinion that the accents justify the presumption that a rhythmical system, different from mere parallelism, existed. Sir William Jones§ adduces the metrical arrangement of Arabic poetry as a proof of the existence of metre in the Hebrew. This distinguished Oriental scholar attempted to form a metrical system for the Hebrew from those now employed in the Arabic and cognate languages. But while we think that metre was an essential part of the poetry of the ancient Hebrews, we readily acknowledge that parallelism was an important characteristic. And as the correct pronunciation of the language has been so long lost, we regard all attempts to restore the metre visionary, and from the very nature of the case they must be unsuccessful.

The origin and nature of the accents has been a subject of almost as much controversy as the vowel points. Modern grammarians are generally united in the opinion that they are of recent origin, and that they were introduced into the system of Hebrew orthography for the purpose of accurately pointing out the relations of words and sentences. These relations our author distinguishes as *logical* and *rhythmical*, and by such a distinction he is enabled to explain the reason of their number, as well as of the variety and intricacy of their powers. The Hebrew accentual system has nothing corresponding to it in any other language. On this account grammarians have found so many difficulties connected with the

* See his "Preliminary Dissertation" to Isaiah. This opinion is of the more consequence, because he here gives us his final views of the subject.

† Of the twelve alphabetical poems, three are perfectly so, viz., Psalms cxi and cxii, and Lament. iii.

‡ See his "Einleitung in die Psalmen," translated by Professor Torrey for the Biblical Repository, vol. iv.

§ See his "Dissertation on the Asiatic Poetry."

subject, and have altogether failed of explaining its peculiarities. Hence many have asserted that the accents were of but little importance, and that for all the assistance they afford in the interpretation of the Bible they might as well be omitted. Such a view of their value is entirely erroneous, and has resulted from ignorance of the system, and from inability to explain its various relations. Our author, on the contrary, thinks that the accents are of very great importance for solving exegetical difficulties. This was also the opinion of the early Jewish grammarians. Thus Aben Ezra says, that "you should not be satisfied with any exposition not made according to the purport or meaning of the accents."* And an examination of our author's views of the accentual system will convince the scholar that a knowledge of its relations is of essential importance to an interpreter of the sacred writers.

After a careful investigation of the work before us, and from a comparison of its leading features with the views of others, we pronounce it to be the most complete and accurately developed grammar of the Hebrew that has ever been presented to the public.† The author has shown us that philology is itself "the science of the human mind," and that the laws which regulate the entire structure of language are greatly modified by the peculiar conformation of the mass of the nation to whom it belongs. Upon this principle the intricacies of the language are solved, the difficulties in a great measure removed, and all arbitrary distinctions rejected. The clearness with which all these features are developed renders it a most suitable text-book for the beginner, and the advanced scholar will find in it many things to admire. We believe the work is calculated to facilitate the study of the original Scripture, and thereby promote the glory of God, and extend the knowledge of his word. With these views of its value, we commend it to those who, not "mistaking ignorance for sanctity," desire to clearly understand the great truths God has revealed.

New-York, May 1st, 1841.

* This is quoted by Buxtorf, in his "*Thesaurus Grammaticus Linguae Sanctae Hebraeae*."

† Since the cultivation of Hebrew literature among Christians, more than six hundred grammars of the language have been published.

ART. II.—*The Life and Poems of Rev. George Crabbe, LL.B.*

[Concluded from page 471.]

HAVING given a rapid sketch of Mr. Crabbe's literary life, we now come to the consideration of his poetical works. These we shall present in the order in which they were given to the world. His first considerable poem, which was published in 1781, is entitled "*The Library*." It opens with the remark that the pleasures of life are not capable of driving sorrows from the heart burdened with grief, and that this can only be done by substituting a lighter kind of distress for its own.

Our first extract from this poem is the passage in which the arrangement of the books is indicated.

"Lo! all in silence, all in order stand,
The mighty folios first, a lordly band;
Then quartos their well-order'd ranks maintain,
And light octavos fill a spacious plain:
See yonder, ranged in more frequented rows,
An humbler band of duodecimos.
While undistinguish'd trifles swell the scene,
The last new play, and fritter'd magazine.
Thus 'tis in life, where first the proud, the great,
In leagued assembly keep their cumbrous state;
Heavy and huge, they fill the world with dread,
Are much admired, and are but little read:
The commons next, a middle rank, are found;
Professions fruitful pour their offspring round;
Reasoners and wits are next their place allow'd,
And last of vulgar tribes a countless crowd."

Divinity, medicine, law,—each has due consideration in the arrangement of the Library. Nor are the stage and the old romance writers forgotten; from the latter of whom the author brushes off the dust which has disgracefully gathered on their heads, and sums up their wondrous tales of giants and of dread in one admirable paragraph. We make but one other extract from this poem, which we commend as much for its truth as for its poetic excellence. It occurs in remarks upon the theological department of the Library.

"Methinks I see, and sicken at the sight,
Spirits of spleen from yonder pile alight;
Spirits who prompted every damning page,
With pontiff pride, and still increasing rage.
Lo how they stretch their gloomy wings around,
And lash with furious strokes the trembling ground!"

They pray, they fight, they murder, and they weep,—
 Wolves in their vengeance, in their manners sheep;
 Too well they act the prophet's fatal part,
 Denouncing evil with a zealous heart;
 And each, like Jonas, is displeased if God
 Repent his anger, or withhold his rod.

"But here the dormant fury rests unsought,
 And Zeal sleeps soundly by the foes she fought;
 Here all the rage of controversy ends,
 And rival zealots rest like bosom friends.
 An Athanasian here, in deep repose,
 Sleeps with the fiercest of his Arian foes;
 Socinians here with Calvinists abide,
 And thin partitions angry chiefs divide;
 Here wily Jesuits simple Quakers meet,
 And Bellarmine has rest at Luther's feet.
 Great authors for the church's glory fired,
 Are, for the church's peace, to rest retired;
 And close beside a mystic, maudlin race,
 Lie 'Crumbs of Comfort for the Babes of Grace.'

*"Against her foes religion well defends
 Her sacred truths, but often fears her friends;
 If learn'd, their pride, if weak, their zeal she dreads,
 And their hearts' weakness, who have soundest heads."*

Upon the whole, this first published poem of Mr. Crabbe contains many commendable passages, much good sense, and the exhibition of a fine ear for polished versification.

The next poem published by the author was called "The Village," which, it will be remembered, appeared in 1783. This production, the first of his which obtained any considerable popularity, (for his "Library" was not very extensively circulated,) contains many indications of that minute delineation which marks all his succeeding works. It has a force, in some parts, which was but the earnest of that power which was afterward so fully developed in his writings; and was but introductory to that particular portion of Parnassus, which he secured, to be his own exclusively, by later and stronger titles. It contained entirely new views of rustic life. It was the first of a series of poems which have torn the myrtle from around the cottage, twined there for ages by the imagination of the poets, and left it a decaying hovel. Instead of the contented swain, enjoying his frugal repast with a happy heart, we have him presented eating his coarse bread, mingling his perspiration with his daily drink, plodding behind the plough, exposed to the sun's heat and the rain's pelting. In the morning he

does not arise to gaze, with a poet's rapture, on the brightness of day's waking, but to commence the severe labor which protracts its hours. The evening does not find him weaving pleasant rhymes and making music on his rustic pipe, but worn out with toil, having spent all his strength in obtaining that which barely sustains his existence. Old age does not come to him calm, peaceful, dignified; but neglected, scorned, with its hoary head bowed down with weaknesses, its body possessed by infirmities. In a word, he gives us all

“That forms the real picture of the poor;”

and

“paints the cot,
As truth will paint it, and as bards will not.”

In this poem Mr. Crabbe gives us a picture of the town in which he was born; painting its desolate condition and barren vicinity in most descriptive poetry. He calls the inhabitants

“a wild, amphibious, race,
With sullen wo display'd in every face,
Who, far from civil arts and social fly,
And scowl at strangers with suspicious eye.”
“Here, wand'ring long, amid these frowning fields,
I sought the simple life that nature yields;
Rapine and wrong, and fear usurp'd her place,
And a bold, artful, surly, savage race;
Who, only skill'd to take the finny tribe,
The yearly dinner, or septennial bribe,
Wait on the shore, and, as the waves run high,
On the tost vessel bend their eager eye,
Which to their coast directs its venturous way;
Theirs, or the ocean's miserable prey.”

It is generally, and we think very naturally, supposed by those who have not perused Mr. Crabbe's entire works, that he is a gloomy writer, delighting to dwell upon the dark points of human character; and the consequent conclusion is that he must have been a reserved, unsocial, unhappy man. His memoir, by his son, will entirely remove this latter impression, and the former has been very properly accounted for on this wise. Mr. Crabbe was long known to the majority of general readers by the portions of his earlier works which found their way into the “*Elegant Extracts*.” These fragments, containing a very faithful insight to the miseries of the poor, so long concealed by the false tissue of beauty which

poetry had thrown over rustic life, and some of them being pictures of misery in her darkest garb, those who read them imbibed the impression that their author was an unhappy man; and the fine finish of the portions thus given to the public, produced in the minds of most who read them, an assurance that this was Mr. Crabbe's *forte*, and consequently that the bias of his mind led him to take pleasure in the contemplation of human nature in its most degraded and mortifying developments. This is by no means a fair estimate of our author's character, as the careful perusal of his later productions will abundantly testify. One passage in "The Village," more, probably, than any other, may have had an influence in producing this impression. We allude to that admirable, minute, and sickening description of the parish work-house, with its inmates, the heartless apothecary and unspiritual priest. As there is not, perhaps, in all his poems, a passage more finished and true to nature, and one showing our author's power at that period, we will give several extracts from it. It richly deserves preservation.

"Theirs is yon house that holds the parish poor,
Whose walls of mud scarce bear the broken door,
There, where the putrid vapours, flagging, play,
And the dull wheel hums doleful through the day;—
There children dwell who know no parents' care;
Parents, who know no children's love, dwell there!
Heart-broken matrons on their joyless bed,
Forsaken wives, and mothers never wed;
Dejected widows, with unheeded tears,
And crippled age, with more than childhood's fears;
The lame, the blind, and, far the happiest they!
The moping idiot and the madman gay.

* * * * *

"Such is that room which one rude beam divides,
And naked rafters form the sloping sides;
Where the vile bands that bind the thatch are seen,
And lath and mud are all that lie between;
Save one dull pane, that, coarsely patch'd, gives way
To the rude tempest, yet excludes the day,
Here, on a matted flock, with dust o'erspread,
The drooping wretch reclines his languid head;
For him no hand the cordial cup applies,
Or wipes the tear that stagnates in his eyes;
No friends with soft discourse his pain beguile,
Or promise hope till sickness wears a smile.

"But soon a loud and hasty summons calls,
Shakes the thin roof, and echoes round the walls;

Anon a figure enters, quaintly neat,
 All pride and business, bustle and conceit ;
 With looks unalter'd by these scenes of wo,
 With speed that, entering, speaks his haste to go,
 He bids the gazing throng around him fly,
 And carries fate and physic in his eye :
 A potent quack, long versed in human ills,
 Who first insults the victim whom he kills ;
 Whose murd'rous hand a drowsy bench protect,
 And whose most tender mercy is neglect.

* * * * *

“ But ere his death some pious doubts arise,
 Some simple fears which ‘bold bad’ men despise ;
 Fain would he ask the parish priest to prove
 His title certain to the joys above ;
 For this he sends the murmuring nurse, who calls
 The holy stranger to these dismal walls ;
 And doth not he, the pious man, appear,
 He ‘passing rich with forty pounds a year’
 Ah! no ; a shepherd of a different stock,
 And far unlike him, feeds his little flock :
 A jovial youth, who thinks his Sunday’s task
 As much as God or man can fairly ask ;
 The rest he gives to loves and labors light,
 To fields the morning, and to feasts the night ;
 None better skill’d the noisy pack to guide,
 To urge their chase, to cheer them or to chide ;
 A sportsman keen, he shoots through half the day,
 And, skill’d at whist, devotes the night to play :
 Then while such honors bloom around his head,
 Shall he sit sadly by the sick man’s bed,
 To raise the hope he feels not, or with zeal
 To combat fears that e’en the pious feel ?”

What exquisite painting ! what a perfect picture ! Is it to be wondered that a man long known to the literary world by this and kindred passages, should be regarded as fond of contemplating the human heart when it presents the most dreary aspect ? We had intended to make two or three other extracts from this poem, but if we pause to cull every flower, and dwell upon every beauty, we shall swell our article far beyond its assigned limits. We shall not delay upon the “Newspaper,” a poem published in 1786 ; it detracted naught from the author’s acquired credit, if it added little thereto. It is an interesting poem, with, perhaps, an improvement in versification ; not very complimentary to that department of literature, and dealing out very unacceptable advice to those who

spend their precious time in perpetrating useless and senseless articles for those "vapid sheets."

In 1807 "The Parish Register" was published, together with several smaller pieces, among which were "Sir Eustace Grey" and the "Birth of Flattery." Mr. Crabbe's poetic fame had heretofore depended upon the high-wrought pictures which were scattered through his works more than upon any uniform, finished poem, having all its parts of equal strength or beauty. In the "Parish Register," as we have already remarked, he for the first time assumed that place in the temple of poetry which is now considered entirely his own. Here we have an unbroken succession of those sketches of character which seemed to have been reserved for his pencil's delineation, whose minute points had been the study of his retirement, and which he now produced with an accuracy and power he had acquired in his seclusion. They present cottage life and rustic manners with a fidelity which,—when compared with the pretty creations and ornamented sketches of bards who wrote fancy, not fact,—appear unnaturally harsh and disagreeable. They plainly exhibit the author's belief, that

"Auburn and Eden can no more be found."

This poem derives an interest from the fact that it was one of the last works which elicited the attention and soothed the declining days of the great Mr. Fox. He particularly noticed the history of Phœbe Dawson, a narration of the seduction of a rustic beauty, and perhaps one of the finest passages in this poem. Some parts of this production do, most certainly, cast a deep shade upon those pursuits which have usually been considered uninterruptedly blissful, and spoiled the beautiful pictures of sunshine painting which have been furnished the world as correct descriptions of country life. They trace the winding pathway of temptation, covered with flowers, as it leads unwary and excited youth to indulgences, the remembrance of which plants thorns in his pillow and remose in his heart. They paint the beautiful rose-bud of virgin loveliness and innocence expanding to its bloom; and the soft, silent twining of the serpent seducer about its roots, leaving it torn, scattered, and withered, when the kindest treatment it can receive is *neglect*, and the most intolerably cruel is *attention*. But the entire poem is not made up of descriptions of the seducer's arts and the misery

of the seduced ;—many bright rays of happiness and good-humored delineations of the exhibition of foibles relieve the dark scenery.

This production was, most probably, the first of his works which may be considered as ranking Mr. Crabbe with the radical poets of England. He may not have been conscious at the time that such writings would have the tendency which they have had ; but a careful examination of the feelings which would naturally have led him to the subjects ever his favorites, and which influenced his *manner* of writing, will convince the unprejudiced that they were warmed, if not heated, with a spirit resentful of those legal regulations which have debased the British peasantry. The strong tones which are given from the lyres of Ebenezer Elliott and Barry Cornwall, (Mr. Proctor,) of the present day, tell us that bold and powerful poets are not wanting to lash the increasing enormities which press, incubus-like, upon England's poor.

Accompanying the "Parish Register" was "Sir Eustace Grey," a tale of the madhouse. This poem has many passages of startling expression and sublimity. It depicts the situation of one whom early errors and great misfortunes had driven to madness. The scene is laid in the house of confinement, and the visitor had already exclaimed that he would know no more of

"That wan projector's mystic style,
That *lumpish* idiot leering by,
That peevish idler's ceaseless wile,
And that poor maiden's half-form'd smile,
While struggling for the full-drawn sigh!"

The physician, however, prevails upon him to visit the cell of Sir Eustace Grey, to behold the display of

"The proud-lost mind, the rash-done deed."

He received them with an ease which immediately betrays the vestiges of refinement which remained amid the desolation of madness. When reproved by his physician for an indulgence in warmth of manner and expression, he breaks forth with the exclamation,

"See! I am calm as infant-love,
A very child, but one of wo,
Whom you should pity, not reprove!"

He tells them of his exaltation in youth, his wealth, his handsome person, his accomplishments, his wife, who

“ was all we love ;
Whose manners show'd the yielding dove,
Whose morals, the seraphic saint.”

All these contributed to make him happy, and

“ There were two cherub-things beside,
A gracious girl, a glorious boy.”

But in an hour when he least suspected it, one whom he had cherished as his friend became the tempter in his Eden, and his bliss was destroyed by his wife's guilty love. He confesses that he deserved it all ; he says,

“ for all that time,
When I was loved, admired, caress'd,
There was within, each secret crime,
Unfelt, uncancell'd, unconfess'd :
I never then my God address'd
In grateful praise or humble prayer :
And if his word was not my jest,
(Dread thought !) it never was my care.
I doubted :—fool I was to doubt !
If that all-piercing eye could see,—
If he who looks all worlds throughout,
Would so minute and careful be,
As to perceive and punish me :—
With man I would be great and high,
But with my God so lost, that he,
In his large view, should pass me by.”

In his wrath he took vengeance on his wife's seducer, and beheld that wife pine away and die, and finally all that made life tolerable, his two children, passed from him. Having been thus reduced to his own heart's solitude, his madness took possession of him, which he describes as the power which was given to devils to exercise over him. These demons robbed him of title and estate, and drove him out upon the world, the scorn of the base and the contempt of the menial. They then drew him, incapable of resistance, through lands and o'er seas, until

“ They halted on a boundless plain,
Where nothing fed, nor breath'd, nor grew,
But silence ruled the still domain.
Upon that boundless plain, below,
The setting sun's last rays were shed,
And gave a mild and sober glow,
Where all were still, asleep, or dead ;

Vast ruins in the midst were spread,
 Pillars and pediments sublime,
 Where the gray moss had form'd a bed,
 And clothed the crumbling spoils of time."

There he was fixed for ages, gazing upon the unchanging "softly-solemn scene," and finally sleep fell upon him, his infernal persecutors again seized him, and drove him forward toward the north pole. Hear him relate it in the brilliant language of madness!

" They placed me where those streamers play,
 Those nimble beams of brilliant light;
 It would the stoutest heart dismay
 To see, to feel, that dreadful sight:
 So swift, so pure, so cold, so bright,
 They pierced my frame with icy wound,
 And all that half-year's polar night,
 Those dancing streamers wrapp'd me round."

And then he fell to earth, was hurried from city to city, every thing shrinking from the approach of the spirits. After having been forced to join the shadowy troops of death in a grave-yard, he was fixed in "a shaking fen" in the darkness of night, and when the sun arose its rays fell on a field of snow. Then, he says,

" They hung me on a bough so small,
 The rook could build her nest no higher;
 They fix'd me on the trembling ball
 That crowns the steeple's quiv'ring spire;
 They set me where the seas retire,
 But drown with their returning tide;
 And made me flee the mountain's fire,
 When rolling from its burning side."

The temptation to quote the whole of his raving is almost irresistible. We must be pardoned if we give two other stanzas:—

" I've furl'd in storms the flapping sail,
 By hanging from the top-mast head;
 I've served the vilest slaves in jail,
 And pick'd the dunghill's spoil for bread;
 I've made the badger's hole my bed,
 I've wander'd with a gipsy crew;
 I've dreaded all the guilty dread,
 And done what they would fear to do."

* * * * *

" And then my dreams were such as naught
 Could yield but my unhappy case;
 I've been of thousand devils caught,
 And thrust into that horrid place,

Where reign dismay, despair, disgrace ;
Furies with iron fangs were there,
To torture that accursed race,
Doom'd to dismay, disgrace, despair."

The mind of the man, thus wrought up to frenzy, was soothed by the consolations of religion, and, as he believed, a genuine conversion. It was a mere temporary relief, however, and not a radical cure of his madness. He is left in this state, liable, upon any excitement, again to have his reason hurled from its insecure position. The conclusion which the author makes to this poem is strongly and beautifully religious :—

" But ah ! though time can yield relief,
And soften woes it cannot cure ;
Would we not suffer pain and grief,
To have our reason sound and sure ?
Then let us keep our bosoms pure,
Our fancy's favorite flights suppress ;
Prepare the body to endure,
And bend the mind to meet distress ;
And then His guardian care implore,
Whom demons dread and men adore."

We have given an extended analysis of this poem, because it is one in which our author has taken a subject most difficult to manage, and in which he has unquestionably succeeded. It is our own personal opinion that no poet, except Shakespeare, has ever given so perfect a picture of insanity as Crabbe has in this production. The volubility of the patient, the rapid transition of his thoughts, his glowing diction, and the steadily increasing excitement in which he narrates his history, are so perfectly life-like, that one may read this poem until he absolutely feels himself an inmate of the madhouse, and his heart pulsating under an excitement sympathetic with that which frenzied the brain of Sir Eustace Grey. And now that we are done with the poem, we beg leave to make a few remarks upon the only note subjoined to it. Sir Eustace, in his relation, spoke of his conversion, and the poet puts into his mouth a hymn or sermon which he remembered to have heard from some enthusiastic preacher. The following remark occurs in a note attached to the line immediately preceding the hymn :—
" It has been suggested to me that this change from restlessness to repose, in the mind of Sir Eustace, is wrought by a *methodistic*

call; and it is admitted to be such: a *sober and rational conversion* could not have happened while the disorder of the brain continued." (The *italics* are our own.) What is the inference which any reader would naturally draw from the above remark? That the author considered the change "wrought by a methodistic call," as he is pleased to term it, any thing but "a sober and rational conversion." This exhibition of bitterness toward the Wesleyans he has exhibited in more than one place in his writings. We shall have occasion to notice this feeling in the analysis of another of his poems, and the apology made for it in his memoir by his son. In justice to the poet, we must add another remark of the note, in which he says that the hymn or sermon repeated by Sir Eustace is "not intended to make any religious persuasion appear ridiculous." But this meliorates the matter not a whit: for what can place a religious sect in a more unfavorable light than to insinuate strongly that the change of feeling and conduct which it presents as the privilege and duty of men, is not "a sober and rational conversion," but adapted only to afford temporary consolation to those who are inmates of the madhouse? The note has certainly not added any thing to a production which must take a high rank in English poetry.

The next poem published by our author was "The Borough," decidedly the most finished of all his works. He has not given us "a political satire," but a description of "the sea, the country in the immediate vicinity; the dwellings, and the inhabitants; some incidents and characters, with an exhibition of their morals and manners." And here let us remark, that Crabbe has always shown great wisdom in never choosing a subject which he could not handle successfully; and in "The Borough" he has carefully avoided those contingent subjects which poets of less good sense would have introduced, and which would have rendered the production prosy in parts and lumbering in general, without giving it any thing more of finish.

In "The Borough," Mr. Crabbe has given us a more regular succession of the highly finished poetic descriptions which made the beauties of the "Parish Register." The poor,—their manners, morals, dwellings,—have all here received the poet's notice, and elicited some of his most powerful descriptive efforts. Among these are his celebrated sketches of Ellen Orford and Peter Grimes.

The introduction to the story of Ellen Orford is, in our opinion, one of the most beautiful pages Crabbe ever wrote. It is a simple summary of the ingredients of horror used by romance writers in the composition of their works. The language is so richly varied, the pictures are so true, and the versification so smoothly flowing, that the whole passage, awakening all our recollections of the blood-chilling fictions which made the reading of our youth, will ever be considered extremely interesting. The tale itself is told with great pathos, and in several places we are startled with the exhibition of maternal agony at her recollection of the heart-rending scenes of misery through which she had been called to pass.

"Peter Grimes" is a tale of some terror, in which crime begets madness; where the disobedient boy becomes the wicked man, and the iniquitous wretch is stung to death by remorse. His father, "old Peter Grimes, made fishing his employ." In his old age his misery was increased by the exhibition of lawlessness and criminal indulgence on the part of his son, and his gray hairs were brought down in sorrow to the grave by his heart-breaking treatment. After his father's death, Peter was obliged to labor alone, until he could find

"some obedient boy to stand
And bear the blow of his outrageous hand;
And hoped to find in some propitious hour
A feeling creature subject to his power."

He obtained such a being from the London workhouse, whom he had three years, and finally killed him by starvation and harsh treatment. From the same source he obtained another boy, who, according to Peter's account, climbed the main-mast one night and fell through the hatchway and killed himself; the jury, however, were not entirely assured that Peter had not used some foul play in disposing of the boy. His fears, however, were set aside by a favorable verdict; he again applied "at the slave-shop," and procured a lad, "of manners soft and mild," whom all thought to be "of gentle blood, some noble sinner's son." This poor boy labored until his heavy loads lamed him. One day Peter was so lucky with his net that he was obliged to go to the London market. But when he reached the metropolis his boy was not with him, and Peter was called to an account. He said, that in the storm,

“ he spied
The stripling's danger, and for harbor tried ;
Meantime the fish, and then th' apprentice, died.”

The true history of the case was, that when “the boat grew leaky and the wind was strong,” and the liquor failed, that Peter's wrath arose, and he was guilty of a third murder. Not being able to produce any positive proof, he was again acquitted, but the mayor himself prohibited him from employing any one but a hired free-man. Thus he was compelled to live by himself, to behold the same unvarying, uninteresting scenes ; “he toil'd and rail'd, he groan'd and swore alone.” His misery on the shore was insupportable, and yet

“ A change of scene to him brought no relief ;
In town, 'twas plain, men took him for a thief :
The sailors' wives would stop him in the street,
And say, ‘ Now, Peter, thou'st no boy to beat :’
Infants at play, when they perceived him, ran,
Warning each other—‘ That's the wicked man.’
He growl'd an oath, and in an angry tone
Cursed the whole place, and wish'd to be alone.”

Still was he miserable in his retreat, and while there,

“ Cold, nervous tremblings shook his sturdy frame,
And strange disease, he couldn't say the name ;
Wild were his dreams, and oft he rose in fright,
Waked by his view of horrors in the night,—
Horrors that would the sternest minds amaze,
Horrors the demons might be proud to raise.”

Thus he passed the winter ; and in summer, those who spent the warm season by the sea-side came down, and often visited the shore. Of these,

“ One, up the river, had a man and boat
Seen day by day, now anchor'd, now afloat ;
Fisher he seem'd, yet used no net nor hook ;
Of sea-fowl swimming by no heed he took ;
At certain stations he would view the stream,
As if he stood bewilder'd in a dream,
Or that some power had chain'd him for a time,
To feel a curse or meditate on crime.”

When questioned relative to his manner of life, the recollections of his crimes came upon him clothed with new horrors, and he forsook his boat and “up the country ran,” where he was taken

and confined "to a parish bed," a distempered man. A priest who attended him occasionally caught his raving. Alluding to the death of his second boy, in his madness,

"It was the fall," he mutter'd, "I can show
The manner how—I never struck a blow:—
And then aloud—"Unhand me, free my chain;
On oath, he fell—it struck him to the brain:—
Why ask my father?—That old man will swear
Against my life; besides, he wasn't there:—
What, all agreed?—Am I to die to-day?—
My Lord, in mercy, give me time to pray."

In his calmer moments, after he had exhausted himself and "grew so weak he could not move his frame," they sat beside the wicked and now lost Peter, watching the dew-beads on his forehead, "and the cold death-drop glaze his sunken eyes." He seemed all the while to be discoursing with some imaginary being, exposing his heart by a discourse which

"Was part confession and the rest defense,
A madman's tale, with gleams of waking sense."

This confession, which formed the dying words of Peter Grimes, is one of the most thrilling passages Crabbe ever penned. Although it may be familiar to many of our readers, yet, as it is often referred to by our poet's reviewers and admirers, we shall take the liberty to present it without abridgment:—

"I'll tell you all," he said, "the very day
When the old man first placed them in my way:
My father's spirit—he who always tried
To give me trouble, when he lived and died—
When he was gone he could not be content
To see my days in painful labor spent,
But would appoint his meetings, and he made
Me watch at these, and so neglect my trade.

"'Twas one hot noon, all silent, still, serene,
No living being had I lately seen;
I paddled up and down and dipp'd my net,
But (such his pleasure) I could nothing get,—
A father's pleasure, when his toil was done,
To plague and torture thus an only son!
And so I sat and look'd upon the stream,
How it ran on, and felt as in a dream:
But dream it was not; no!—I fix'd my eyes
On the mid stream, and saw the spirits rise;

I saw my father on the water stand,
And hold a thin pale boy in either hand ;
And there they glided ghastly on the top
Of the salt flood, and never touch'd a drop :
I would have struck them, but they knew th' intent,
And smiled upon the oar, and down they went.

" Now, from that day, whenever I began
To dip my net, there stood the hard old man—
He and those boys : I humbled me and pray'd
They would be gone ;—they heeded not, but stay'd :
Nor could I turn, nor would the boat go by,
But, gazing on the spirits, there was I :
They bade me leap to death, but I was loth to die :
And every day, as sure as day arose,
Would these three spirits meet me ere the close ;
To hear and mark them daily was my doom,
And ' Come,' they said, with weak, sad voices, ' come.'
To row away with all my strength I tried,
And there were they, hard by me in the tide,
The three unbodied forms—and ' Come,' still ' come,' they cried.

" Fathers should pity—but this old man shook
His hoary locks, and froze me by a look :
Thrice, when I struck them, through the water came
A hollow groan, that weaken'd all my frame :
' Father !' said I, ' have mercy :'—He replied,
I know not what—the angry spirit lied,—
' Didst thou not draw thy knife ?' said he :—'Twas true,
But I had pity, and my arm withdrew :
He cried for mercy, which I kindly gave,
But he has no compassion in his grave.

" There were three places where they ever rose,—
The whole long river has not such as those,—
Places accursed, where, if a man remain,
He'll see the things which strike him to the brain ;
And there they made me on my paddle lean,
And look at them for hours ;—accursed scene !
When they would glide to that smooth eddy-place,
They bid me leap and join them in the place ;
And at my groans each little villain sprite
Enjoy'd my pains and vanish'd in delight.
In one fierce summer-day, when my poor brain
Was burning hot and cruel was my pain,
Then came this father-foe, and there he stood
With his two boys again upon the flood ;
There was more mischief in their eyes, more glee
In their pale faces when they glared at me :
Still did they force me on the oar to rest,
And when they saw me, fainting and oppress'd,
He, with his hand, the old man, scoop'd the flood,
And there came flame about him mix'd with blood ;

He bade me stoop and look upon the place,
Then flung the hot-red liquor in my face ;
Burning it blazed, and then I roar'd for pain,
I thought the demons would have turn'd my brain.

“ Still there they stood, and forced me to behold
A place of horrors—they cannot be told—
Where the flood open'd, there I heard the shriek
Of tortured guilt—no earthly tongue can speak :
' All days alike ! for ever !' did they say,
' And unremitted torments every day'—
Yes, so they said :”—But here he ceased, and gazed
On all around, affrighten'd and amazed ;
And still he tried to speak, and look'd in dread
Of frighten'd females gathering round his bed ;
Then dropp'd exhausted, and appear'd at rest,
Till the strong foe the vital powers possess'd ;
Then with an inward, broken voice he cried,
“ Again they come,” and mutter'd as he died.

Thus ends this masterly production ; a poem which must ever be considered one of Crabbe's most successful efforts, and perhaps the most deeply interesting of this series of poems. Probably the most exceptionable of the twenty-four letters which compose “*The Borough*,” is that on “*Sects and professions in religion* ;” and the author, as though aware of this, takes every precaution to guard it in his preface. The introduction to this poem is devoted to the consideration of the various sects of dissenters from the Church of England, whom our author lampoons with a zeal worthy a clergyman of the Establishment. The principal part of the letter, however, is devoted to the abuse of Methodists, whom he divides into two classes, the *Calvinistic* and the *Arminian*. The object of the poet evidently is to throw ridicule upon a people whose greatest fault—in his estimation, apparently—was, that the most enthusiastic among them spake in no very measured terms of the spiritual lethargy which oppressed almost the whole clerical body of the established Church. A great deal of talent is spent in pouring out vials of satire upon the unfortunate followers of Whitefield and Wesley ; who, to say the least, are grossly misrepresented in this production. Mr. Crabbe—singling out some of the most excitable of those who, suffering the *truths of the ever-blessed gospel*, as energetically presented by the two great men above named, to excite them beyond control, were led to the exhibition of enthusiastic actions disgraceful to themselves and injurious to the cause

of religion—has very unjustly endeavored to heap *their* weaknesses upon the great father of Methodism. In this attempt his weapons have fallen back upon his own head. He certainly did not wish his readers to believe all he has said of these Methodist preachers: it is too preposterous for credulity! The picture is a caricature, in which just a sufficiency of correctness is given to identify the original. And is not Mr. Crabbe guilty, in this very production, of the same spirit of which he accuses the sect he holds up to ridicule? He is bitter against them for condemning the whole English Church because of the abuses which have connected themselves with it; and in this identical poem he pours a furious broadside on Methodism, because some of the sect have mistaken mere animal excitement for the sanctifying influences of the Holy Ghost. Even with this fact admitted, would it not have been well for the poet-clergyman to have paused and asked himself, whether it is not better that the church should be on fire with enthusiasm than torpid with spiritual frigidity?

There are touches of truth in his descriptions which Methodism will ever be proud to acknowledge. They will live together, (for Methodism *can* never die, and Crabbe's poems *will* not,) and they will become, what they never were intended to be, noble compliments to the unceasing efforts of the founders of our church; and their holy zeal will stand in bold relief against the then luxurious indolence of the Establishment's clergy. And if our poet, in his preface, in which he attempts to throw up a wall around this highly exceptionable poem, had only cited our standard works as containing our creed and in proof of his remarks, (instead of some of the ridiculously enthusiastic pamphlets which were born in those days of spiritual reformation,) the whole production would have called for little remark, for it would have borne its refutation on its front.

This feeling of bitterness, however, is explained in his memoir by his truly amiable son. When, after a long absence from his incumbency of Muston, he returned to take charge of it in 1805, he found that many things had gone wrong in his absence. In the words of his biography, "A Wesleyan missionary had formed a thriving establishment in Muston, and the congregations at the parish church were no longer such as they had been of old. [*As usual.*] This much annoyed my father; and the warmth with which he began to preach against dissent only irritated himself and

others, without bringing back disciples to the fold." [Of course.] These, then, were the circumstances which drew from Mr. Crabbe expressions in his sermons and his poems which could but offend others, without the slightest prospect of being productive of good. They certainly stand in strong contrast with the general sweetness of his disposition. As he is now at rest, it behooves us to cast over them all the mantle of Christian charity, and, hiding from our eyes the offensive spirit in which they were dictated, dwell upon the masterly manner in which they were executed.

We have already given to "The Borough," in general, the high praise it has everywhere elicited, and consider it now as one of the permanent English classics. We pass to a brief notice of the other volumes of Mr. Crabbe's poetry with which we have been favored by himself and his son. The next poetic publication of our author was his work entitled "Tales in Verse," which made its appearance in 1812. The words of his biography express our opinion of this work, that it is "as striking as, and far less objectionable than, its predecessor, The Borough." His preface to his "Tales" is quite an interesting article; and we have in it his reason for not using any connecting link between the poems of which this volume was composed. Crabbe's pictures—for we can find no other word to express our perception of his sketches of character—do not form a regular, unbroken *series*; but may be very conveniently *grouped*. He has, undoubtedly, attended to this in the preparation of his works. It would be any thing but agreeable to read a whole volume, written in a metre from which he has seldom varied, but often smoothed and beautified, in order to possess all the incidents of one story, or comprehend the details of one design. It is far more pleasant to study *one* of the life-like creations which have found existence under his poetic pen, and then suffer his poems to lie untouched until another day. There are volumes of poetry through which one may dash in an hour,—but it is not so with Crabbe's works. It is delightful to *study* his characters; to watch the painter (we cannot avoid that word when speaking of our author) as he develops each feature, adds lineament to lineament, and color to color, touching and retouching, until we have the perfect sketch before us, and so impressively presented that we will ever class it with our intimates. And here we think there is some danger connected with his works; for some of his

characters are such as had better not be known. Perhaps no poet ever knew so well what he could do, and what he could not do, as did Mr. Crabbe; and aware of his abilities, in the work before us he has taken those characters which he could easily manage, and has attempted no forced connection. Some of these "Tales" rank among our author's most successful efforts. Our limited space forbids us the pleasure of giving an analysis of the "Parting Hour" and the "Confidant," as we had intended doing, both which are highly interesting tales. These two, with the "Patron" and "Edward Shore," have been regarded as greatly adding to our poet's fame. The first of the tales, entitled the "Dumb Orators," is quite an amusing little picture of the cowardice we may find in many places in society, which keeps up its dignity by considerable artificial blustering, and an unveiling of which (oftentimes unavoidable) makes its possessor feel very, very unpleasant. "Arabella" is quite good, and a perusal of it might be beneficial to ladies "of a certain age:" the author shows in it that he has studied human nature not unsuccessfully. *As a whole*, the "Tales in Verse" have much enhanced Mr. Crabbe's fame.

In 1819, the last of his works published during our poet's lifetime was issued from the London press. It is entitled "Tales of the Hall." Each of his poems thus far had been an improvement upon its predecessor, and the "Tales of the Hall" showed that their author had not yet lost his power of eliciting attention. Indeed, there are some passages in this production which seem to favor the thought that the poet had brought to his task more mature judgment, as well as improved poetic ability. The "Lady Barbara" of this work has ever been considered one of Mr. Crabbe's most admirable attempts at portraiture. The manner in which a warm boy woos and wins a titled, wealthy widow, much his superior in age, and rank, and fortune, and discretion, notwithstanding a warning given her by a ghost, is told in a style which no one but Crabbe has ever commanded.

After the demise of their father, his two sons published a volume of poems from his pen. Had Mr. Crabbe lived to revise these tales, they would rank with his best performances; as it is, although they lack the polish of a more careful and critical review by their author, they possess most of those characteristics which rendered him a distinguished poet. The acute and intuitive per-

ception of motive, the ability to unfold nature, and the happy descriptive power he ever possessed, may be easily traced in each of the twenty-two tales which compose this volume. Of these the second is probably the most interesting for its dramatic construction and the very masterly manner in which Mr. Crabbe dissects character. Its title is, "The Family of Love." We shall not follow the story,—the reader must peruse it himself; and it will amply reward him for the time and trouble thus expended. Of the whole volume this is, perhaps, the most admirable tale, and the characters which come under review are such as are well adapted to Mr. Crabbe's peculiar faculty of description. The first five tales are miscellaneous; the remaining seventeen form a series which Mr. Crabbe had originally intended to publish in a separate volume, to be entitled "The Farewell and Return." In one of his letters he says of it, "I suppose a young man to take leave of his native place, and to exchange *farewells* with his friends and acquaintance there—in short, with as many characters as I have fancied I could manage. These, and their several situations and prospects, being briefly sketched, an interval is supposed to elapse; and our youth, a youth no more, *returns* to the scene of his early days. Twenty years have passed; and the interest, if there be any, consists in the completion, more or less unexpected, of the history of each person to whom he had originally bidden farewell." Undoubtedly this series embodies much of the poet's private history. They are written in his usual style, with something of the connection which exists in the "Tales of the Hall."

Upon a general survey of our author's poems, we fear we cannot render a verdict in favor of their usefulness. That they have been somewhat useful in England, in a political point of view, in calling the attention of the higher classes of that country, and of men in places of influence, to the real, unexaggerated state of the mass of the poor, we have not the slightest doubt. Nor is it doubted that many of his poems are works of taste, which may be refining to the poetic student. But there we think the limit of their utility is fixed. That every page has the impress of genius is undeniable; but we have feared that flowing versification and lovely poetical imagery have been thrown around scenes the description of which has been useless, if we may not say deleterious. We find in his works *too many* exemplifications of woman's weakness and man's

wickedness ; and if the cause of morality and religion may be favored by keeping the truth of our natural proneness to sin continually before us, we feel satisfied that minute illustrations of unhallowed desire, conceiving and bringing forth sin, are highly injurious. On this point, then, we must differ from some others of Mr. Crabbe's reviewers, in doubting whether he has been sufficiently careful in uniting the *utile cum dulce*.

We have thus given a brief analysis of the works of Crabbe, and the opinion we have formed of his poetic power. He opened a new path, and most successfully pursued it. He has reversed all the bright pictures of rustic happiness which have filled the pages of the poets, and most faithfully delineated the miseries, as well as the happiness, of humble life. This strict adherence to nature and truth will, in time, render his works a favorite with the cottager and peasant of England, and will continue so while many of England's laws continue so oppressive. He has seldom ascended above middle life, and scarcely in a single instance selected a subject which was not consonant with his taste and abilities. If he has exhibited any fault in sketching character, it is that he has been occasionally painfully minute. With a delicate ear, he has rendered his versification extremely polished, and sometimes exquisitely musical ; and although he seldom varied his metre, he scarcely ever appears monotonous. His regular smoothness reminds us of Pope, his diction of Goldsmith,—but a perusal of his works convinces us that he is an imitator of neither. His perception of character seemed almost intuitive ; his ability to describe it, most masterly. He was ever beautiful, even in the midst of loathsome scenes, and sometimes he rose to sublimity. His humor is so quiet that it seldom makes us *laugh*, while it ever imparts those highly pleasant sensations which create the happy *smile*. The coloring he gave his descriptions was rich and varied, and the exactitude with which he sketched character identifies the original immediately. His pathos, deep and touching as it is, reaches the hidden fount of feeling, and wakes its warmest current. We can say nothing greater of the “poet of the poor” than has been said :—he was “*Nature's sternest painter, and her best.*”

ART. III.—*The Bible Society of the Baptist Denomination.*

It is known to the Christian community, that our brethren, of the Baptist denomination, have withdrawn, in a body, from the American Bible Society, and have organized an independent institution for the purpose of translating and circulating the word of life.* The originating cause of their secession, and the precise object of the new association, are, however, not so generally understood. We have before us the constitution of the new society; a report of their operations during the year of their provisional organization; their first, second, and third (1840) annual reports; and several quarterly papers issued under the direction of the society. From these, we shall be enabled to give a correct account of the origin, object, and prospects of the new institution. We intend to do this honestly; actuated, if we know our own heart, solely by a love for the truth. But while on the one hand we disclaim the right to attribute motives that are disavowed; on the other we shall be fearless in the application of the Saviour's rule:—By their fruits ye shall know them.

With our Baptist brethren we have always been on as friendly terms as they would allow us to be. We have preached in their pulpits, and although we are not permitted to commemorate with them the dying love of our common Saviour, we bear them no ill will on that account. They choose to take the responsibility of virtually unchristianizing those whom they nevertheless call brethren beloved, and whom they acknowledge as ministers of Christ, by inviting them to preach to their people. We are willing they should bear that responsibility, as it leaves them answerable for any schism in the body of Christ thereby occasioned.

We cheerfully accord to that denomination, also, full credit for the zeal they have manifested in sending the gospel and the missionary to the heathen. In this we allude more especially to the Baptists of England. The same spirit in this country has enabled them to take rank with the largest Christian denominations in the United States.

* It ought to be observed here, that there are exceptions to this remark; a respectable portion of Baptists having refused to co-operate with the seceders, and still continuing friendly to the old society.

That they had a perfect right to withdraw from the American Bible Society, and to establish another, if the reasons seemed unto themselves sufficient, will not be questioned. If they had publicly avowed, as their design in so doing, the interests of their own sect, and had baptized their society with their own distinguishing name, no one of their sister churches would have had any right to complain. They have seen proper to do neither the one nor the other. They disclaim sectarian motives, and, instead of choosing a denominational characteristic, they call the new establishment *The American and Foreign Bible Society*.

There is something ludicrous in the application of the term American to societies and institutions which are of a purely sectarian character. The design with which it is done is easily seen through. Our Baptist friends have never before, so far as we know, adopted it; and whether, in this instance, they must come under the charge of using it for sectarian purposes will appear before the reader gets through this article. Our Presbyterian brethren are notorious for making every thing connected with the interests of their own peculiarities—*American*. Thus *their* missionary societies are known, not as Presbyterian, or Calvinistic, but as the American Board, and the American Home Society. Their society for the education of indigent young men is, of course, *the* American Society. In their periodicals they talk of themselves as the American churches; and a little monthly pamphlet containing one, and sometimes two well-spiced Calvinistic sermons, is the *National Preacher*. An inhabitant of another planet visiting our earth, might, perhaps, for a while be led to suppose that all Americans are Presbyterians, either of the new or old school; or, at any rate, that Calvinistic and American are so nearly synonymous as to convey the same idea.

It would have appeared better, at least so we judge, if, in seeking a name for the new society, our Baptist friends had recurred to the fact, that there are some who claim equally with themselves to be Americans, and who know nothing about their society or its object. How much better, more manly, and more independent would it have been, to have imitated rather the appellation of their own society for evangelizing the world;—the Baptist Board of Foreign Missions.

Besides, the name they have chosen had already been adopted

by the institution from which they saw proper to secede. The words, "and foreign," are, if not implied in the title, fully expressed in the constitutional object of the old society, as our separating brethren well knew, having received from it large amounts to aid them in circulating their translations in foreign lands. The English Baptists acted a more manly part in this matter. Following the example of their brethren in this country, they too have formed a separate association. They call it the *Bible Translation Society*. Inelegant, it is true; and scarcely grammatical; but still expressive, and quite original.

Thus much may suffice with reference to the name of the new concern. Let us turn our attention to the causes which gave it birth.

At a meeting of the board of managers of the American Bible Society, held on the 6th of August, 1835, Mr. Pearce, a Baptist missionary at Calcutta, made application for funds to aid in printing the New Testament in the Bengali language. A similar application had been previously made for the same object to the Calcutta Bible Society, and to the British and Foreign Bible Society, and by each denied. The reason for this refusal was the fact, that, in the version for which aid was solicited, the Greek words βαπτίζω, (*baptizo*,) βαπτισμα, (*baptisma*,) and their derivatives, were translated by phrases, which, in that language, signify to immerse, immersion, &c.

The request of Mr. Pearce was referred by the board of managers of the American Bible Society to the committee on distribution, who reported at the next regular meeting, to wit, on the 3d of September following, that in their opinion it was inexpedient to make any appropriation, until the board settle a principle in relation to the Greek word βαπτίζω. This report having been accepted, the whole subject was referred to a special committee of seven, which was composed of one from each of the religious denominations represented in the board. At the meeting in October, this committee brought in a report adverse to the request of Mr. Pearce, for reasons therein assigned. At the next regular meeting the whole subject came up again, and was finally referred back to the same committee of seven, who, at a special meeting on the 19th of November, made the following report:—

"The committee to whom was recommitted the determining of a

principle upon which the American Bible Society will aid in printing and distributing the Bible in foreign languages, beg leave to report :

"That they are of opinion that it is expedient to withdraw their former report *on the particular case*, and to present the following on the general principle.

"By the constitution of the American Bible Society its managers are, in the circulating of the Holy Scriptures, restricted to such copies as are 'without note or comment;' and in the English language, to the 'version in common use.' The design of these restrictions clearly seems to have been to simplify and mark out the duties of the society, so that all religious denominations of which it is composed might harmoniously unite in performing these duties.

"As the managers are now called to aid extensively in circulating the sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the Scriptures in all *foreign tongues*.

"*Resolved*, That in appropriating money for the translating, printing, or distributing the sacred Scriptures in foreign languages, the managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in this society can consistently use and circulate said versions in their several schools and communities.

"*Resolved*, That a copy of the above preamble and resolution be sent to each of the missionary boards accustomed to receive pecuniary grants from this society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation, and also that the said several missionary boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolution."

After much reflection and long deliberation, the report was accepted by the board of managers; and the resolutions adopted as rules for their future government, on the 17th of February, 1836.

In the following year, in compliance with a call from a committee who had been appointed for the purpose, a large number of delegates from Baptist churches in different states in the Union, convened at Philadelphia; which resulted in the formation of the "American and Foreign Bible Society."

Previous to this, the Baptist members of the board had withdrawn from the old society, and the Baptist Board of Foreign Missions had magnanimously declined an appropriation of five thousand dollars to aid them in circulating the Scriptures in foreign tongues, giving, as a reason, that they could not consistently and conscien-

tiously comply with the conditions on which the appropriation was made.

It would we think be extremely difficult for any person, other than a Baptist, to detect any thing like sectarianism in the above resolutions ; or to find in them a justification for their secession and their new and avowedly hostile organization. We must allow them, therefore, to speak for themselves in this matter.

The president of the new society, Spencer H. Cone, in his first address, uses this language :—

“The occasion which has convened us is one of surpassing interest. Borne along by circumstances which we could neither anticipate nor control, we have been *constrained* to organize a distinct society for the printing and circulation of the sacred Scriptures. To this course we have been *impelled*, not merely by the fact that the Calcutta, the British and Foreign, and the American Bible Societies have COMBINED in the determination to afford no further aid to versions made by Baptist missionaries : versions which obvious duty binds us promptly and adequately to sustain :—but the measure has been imperatively demanded by the cry of the destitute ; by the ardent desire of many of our churches to come up to the help of the Lord in this matter *against the mighty* : [Query : the old society ?] and by the peculiar facilities now afforded us in the glorious work of Bible distribution.”—*Proceedings*, &c., p. 18.

Thus speaketh the president in his inaugural address. We do not understand exactly how the phrase “circumstances which we could not anticipate,” is to be reconciled with the fact that a similar society, or rather a “provisional organization,” had been already a year in existence, as we learn from the following resolution, which we are told passed unanimously :—

“Resolved, That the society formed in New-York, May 13, 1836, as a provisional organization, together with all its funds, interests, and responsibilities be now merged in the American and Foreign Bible Society, organized by the Bible convention which met in Philadelphia, April 26, 1837.”

It would seem as if there had been at least some *anticipation* of this matter ; more especially, as the president of the incipient organization is identical with the president of the new society. But let that pass : and look for a moment at the charge gravely brought against the three principal Bible societies in the world : they have *combined*, says the president, to afford no further aid to versions made by Baptist missionaries. By his own showing there is no

evidence of combination in this matter ; and, in the same pamphlet from which we quote the above extracts from the president's speech, they tell us, that five thousand dollars had been appropriated to their own board of missions, with the simple restriction, that their versions should be such as all the religious denominations represented in the society could consistently use and circulate in their schools and communities.

The same restriction accompanies all other appropriations ; and it does seem to us as if no one denomination has any more cause to complain about it than another. Indeed, from the very nature of the compact, the American Bible Society has no right to aid in the circulation of any other versions than such as meet the approval of the religious denominations from whom their funds are received. If it has ever done so, as our Baptist brethren more than insinuate, it has been done evidently through ignorance, caused by the misrepresentations of those who have received their bounty.

The president of the new society observes further :—

“ Among the errors and frauds which have marked the rise and progress of the papal hierarchy, handling the word of the Lord deceitfully is not the least. To keep back any part of the price ; to add to or take from the words of the book, is a crime of no questionable character—the curse of the Almighty rests upon it !”

All this is very true ; but what, the reader will naturally ask, has this to do with the matter in controversy ? What justification do these undoubted truths form for the establishment of the new society ? Why evidently none at all : but hear the new president further, and the design of the foregoing remarks will be understood and we shall arrive at the reason, and the only reason for the new organization.

“ The Romish priesthood have always withheld the Scriptures from the laity as far as practicable ; and when this could no longer be done, their effort has been to obscure the light of divine truth, and to incorporate with their several translations the distinguishing dogmas of their religion. In the accomplishment of this object, the *transferring* of Greek terms instead of *translating* them, has proved to be a most successful device. . . . We cannot but deeply deplore the effect of this system in perverting the ordinance of baptism, and establishing in its place, to a wide extent, *infant sprinkling*, which the learned and venerable Gill has justly called ‘ a part and pillar of popery.’ The unlearned, not being permitted to read in their own tongues wherein they were born, what God required of believers, were compelled to rely upon their spiritual guides, and they told them that baptizo sig-

nifies to sprinkle, or pour, or christen. . . . And so unhappily one of the important ordinances of the gospel, described by the Holy Spirit as with a sunbeam, has been covered up, and hid from the great mass of the people by THE POISH ARTIFICE OF TRANSFER."—*Proceedings of the Convention*, &c., pp. 18, 19.

Here we have the whole matter in a small compass. Whether the president has quoted accurately from the learned and venerable Gill we stop not to inquire; nor shall we argue his right to the latter of these titles. Venerable he doubtless was, in his old age; and we should think childish, rather than learned, when he hazarded the assertion that the baptism of infants is a part of that of which he says in the same sentence it is only a pillar. The old man doubtless knew once, though possibly he had forgotten, that infant baptism is as really and truly a part of Protestantism, as it is of popery. The president of the new society indorses the assertion; not aware, perhaps, of the bitter innuendo contained in it, that all who hold to infant sprinkling are popish; or to express it more clearly, and more absurdly, that there are only two religious denominations, to wit, the Baptists on the one hand, and the Roman Catholics on the other.

But what is meant in the above extract, by *transferring* Greek terms instead of *translating* them? Are not baptize, Baptist, baptism, English words? It would seem not. They are merely Greek transferred! Well, what do our brethren propose to substitute for them? Why certainly, immerse, immerser, immersion. But are *they* English words? Not at all; they are no more English than the former, being merely *Latin* transferred; and to use them would be even a better ground for the charge of popish artifice, than to adopt the others; the Latin being, as is well known, the favorite language of the Church of Rome.

But is our language so barren as to afford no English words by which to translate, without transferring the Greek? Certainly not. We have the pure old Saxon sprinkle, sprinkling, sprinkler, which, according to the best scholars, give as correct an idea of the meaning of the Greek in question as do immerse and its cognates; *bapto* being a word that means both to sprinkle and to immerse.*

* This is admitted even by our Baptist brethren. They style those religious denominations who differ from them—*Pedobaptists*. What do they mean by the phrase? Evidently those who sprinkle (βαπτίζω) children in contradistinction from those who immerse (βαπτίζω) adults.

But *baptism*, we are told, is “a foreign, unmeaning term, a barbarism,” (see second Report, p. 44,) and this too by a sect who call themselves *Baptists*; who, when occasion serves, appear to glory in the barbarism; and, with marvelous inconsistency, publish themselves as the “largest body of *baptized* believers in the world.”—*Constitution, &c.*, p. 13. Truly, it would seem due to decorum and common sense, either to abandon the use of a foreign, unmeaning term, or to withdraw the charge of popish artifice from those who use the term in common with themselves.

The fact is, as every scholar knows, there is a vast number of words in common and daily use, which, although derived from foreign languages, are, in reality, as truly English, and as well understood, as those which we inherit from our Saxon or Norman ancestors. The charge of transferring instead of translating is, therefore, puerile and absurd.

Indeed, for the sake of consistency, our friends should abandon the use of a great many of the most common words in the language; and to carry out their principles would leave them a very meagre vocabulary. By what right, for instance, do they talk about the *Bible*? Why call their society a *Bible* society? Do they not know that *Bible* is a mere *transfer*, and not a translation, of the Greek word *Βιβλος*, (*Biblos*?) Are they not afraid that there may be some of the “popish artifice” in this?

It would seem, strange as it may appear, that their quarrel is only with the unfortunate word chosen by themselves as their peculiar designation among the tribes of God’s Israel. There is ample evidence, we think, in the documents before us, that if the American Bible Society would have been so reckless of the opinions and the rights of other churches, as to have assisted them in circulating versions in which the word *βαπτίζω* is rendered, to *immerse*, whatever might have been their other inaccuracies, the world would never have heard of this new foreign society.

But this sentiment is not avowed. It has a little too much the appearance of sectarianism. Hence, on the contrary, we are told in the first annual report, p. 13:—

“It has been frequently insinuated, that our chief concern was to contend for the translation of the word *baptizo*; but this certainly is not our main design. Although we believe that this, like every other word in the Bible, ought to be faithfully translated; yet, as *Baptists*,

we are contending for a *great principle*, viz., that the whole of God's word should be *faithfully translated* and given to all mankind."

In the same report (page 12) they tell us :—

"In performing the duties assigned them, they have experienced great pleasure in the reflection, that this is an enterprise in which not only Baptists, but *Christians of all denominations* may meet on consecrated ground and *unite* in promoting the kingdom of their Redeemer."

The second annual report informs us, that the society

"*Resolved*, as the sense of this meeting, That the formation of the American and Foreign Bible Society, and its efforts to give to the nations of the earth the Bible translated, *deserve the approval*, and may justly *ask the co-operation* of the *Christian world*."—*Second Rep.*, p. 42.

Now all this seems very far from sectarianism. The passages quoted breathe a very amiable and catholic spirit. We are unable, however, to reconcile them with some other little matters contained in the same reports. Thus, for instance, in the constitution of the society we read :—

"Art. VI. Such life directors as are members in good standing of [the church of Christ ? no ; but of] *Baptist churches*, shall be members of the board."

"Art. VIII. A board of managers shall be appointed to conduct the business of the society, consisting of thirty-six brethren in good standing in *BAPTIST churches*, sixteen of whom shall reside in the city of New-York, or its vicinity."

Now the difficulty with us is, why, if the chief object of the society be not to contend for their peculiar rendering of *baptizo*, none but those who are in good standing in Baptist churches may become members of the board of managers ? We do not understand either, how Christians of all denominations may meet on consecrated ground, while, although they seem willing to receive contributions from all sects, none but Baptists may participate in the management of the funds. The "ground" on which they may thus meet, "consecrated" though it may be, does not, to say the least, appear to be *level*.

This discrepancy appears in a still stronger light, and the sectarian object of the new organization is openly avowed, and its "chief concern" boldly proclaimed in the constitution of the "Bible Translation Society." This society was instituted in London, chiefly through the agency and influence of the Rev. A. Maclay,

an agent of the American and Foreign Bible Society. He says, in a letter to the president:—

“DEAR BROTHER CONE,—My mission to Great Britain, through the divine blessing, has been crowned with success. It has aided in the formation of the Bible Translation Society, whose object is to promote the circulation of *faithful* versions of the sacred Scriptures in all languages.”

The second article defines the object of this society, and explains what our Baptist brethren mean by *faithful* translations. It is as follows:—

“2. It shall be the object of this society to encourage the production and circulation of complete translations of the Holy Scriptures, competently authenticated for fidelity, *it being always understood*, that the words relating to the ordinance of BAPTISM *shall be translated by terms signifying* IMMERSION.”

Were we disposed to cavil, there is abundant opportunity afforded by the singular collocation of words in this second article. It would puzzle the framers of it to reconcile what is said with what is meant. For instance, what are *the words relating* to the ordinance of baptism? And what object would be gained by translating *those words* by terms signifying immersion? The fact is, they meant to say baptism shall be rendered immersion in all those translations, the production of which it is the object of this society to encourage.


We like this second article. It is honest, and honesty is refreshing even in a rustic garb. It tells us what the object of the society really is, and avows that object to be sectarian.

But our American and Foreign Society, as we have seen, denies that their object is of this character. How could an *American* society be *sectarian*? On the contrary, they are strictly catholic, and sectarianism is charged upon the society composed of different denominations, from which the Baptist sect have seceded.

Thus, the special agent of the incipient organization, the Rev. A. Maclay, writing from Mobile, (whither he had gone to collect funds,) under date of April 19, 1837, being just one week *previous* to the formation of the new society, makes the following observations:

“The course adopted by the American Bible Society is considered by all our Baptist brethren, and by many Pedobaptists of the highest respectability, as unconstitutional, unjust, and unkind. In short, as decidedly *sectarian*; and therefore hostile to the original design of that

noble institution. Our brethren consider the course adopted by Bible societies in three quarters of the globe as an **UNHOLY LEAGUE** *to suppress a part of the eternal truth of God*, and that it must meet with his disapprobation, and also the disapprobation of all enlightened Christians."—*Constitution, &c., Appendix*, p. 73.

This is rather severe. It is indorsed by the society; and, as evidence that they believe it just and true, they have printed it in a pamphlet inscribed on the title-page " *Read and circulate.*" Much more to the same purpose may be gathered from the several annual reports. Would a reader, unacquainted with the facts, suppose that the course of the American Bible Society, referred to above, and there declared to be "unconstitutional," "unjust," "unkind," and "sectarian," was nothing more than the adoption of a resolution to aid in the circulation of such versions of the Scriptures only as *all* religious denominations represented in the society can consistently use and circulate? And yet this is all, as may be seen by referring to the resolutions quoted on a previous page. The vision of "*all* our Baptist brethren" must, indeed, be very keen to discover all these bad things in a resolution which, in the simplicity of our hearts, we looked upon as evidence of a truly catholic and fraternal spirit. But "*many* Pedobaptists of the highest respectability" see also this injustice, unkindness, and sectarianism. Truly if this be so, we marvel that an exception in their favor has not been added to the constitution of the new society. It would add greatly to its character, if a portion of this "highest respectability" might be infused into its board of managers.

But what do they mean by the "**UNHOLY LEAGUE** *to suppress a part of the eternal truth of God?*" Why, simply, that the three prominent Bible societies, the British and Foreign, the Calcutta, and the American, have adopted similar resolutions with reference to the appropriation of their funds. Each of them has declared its readiness to aid in any translations, by whomsoever made, with the simple proviso, that they shall conform to that version used equally by Baptists and other religious denominations.

This charge of suppressing a part of the truth of God is reiterated in every possible form of expression throughout all the official publications of the new society. The quarterly papers issued from their office are adorned with a wood-cut representing an open book, on which is printed in capitals, **THE BIBLE TRANSLATED**. The

object of which is, without doubt, to point out, as their distinguishing peculiarity, the *translation* of the word of God, in opposition to all others, who, according to their statements, merely *transfer* it.

In the report of their incipient organization (p. 21) they tell us, in capitals as here printed :—

“This is the first Bible society, formed under the direction of the Baptist denomination with the avowed intention of giving to THE WHOLE WORLD A LITERAL TRANSLATION OF THE WORD OF GOD.”

Again :—

“The board of managers are satisfied, that the providence of God has made it the duty of Baptists to give to *the whole world a faithful translation of the whole Bible.*”—*Ibid.*, p. 51.

Again :—

“To cast a veil of obscurity over any part of that revelation which God has given to man *must be a sin*, for it opens a wide avenue for the introduction of errors. And, to communicate any part of the will of God in words that have no definite meaning, when it may be clearly expressed, must, assuredly, be casting a veil over it that greatly obscures or conceals from the anxious reader the mind of the Spirit.”—*Ibid.*, p. 67. *Letter of A. Bingham.*

Brother Maclay, of whom we have already made honorable mention, in the same report, pp. 73–4, says of the new society :—

“Its object is to give *faithful* translations of the Bible to the nations of the earth, without any human addition, diminution, or concealment, *which cannot be affirmed of any other Bible society in the world*; for it would seem that *they are more zealous to conceal* from the nations the real meaning of the ordinance of baptism than to give the unadulterated Bible of God to men.”

In the second annual report we are favored with a flaming speech of R. W. Cushman, from which we make a short extract. He is speaking of the resolutions of the American Bible Society, already quoted, and says :—

“Thus is a principle adopted for their future operations in Bible translation which requires the missionaries of the Baptist denomination, in giving light to those who are sitting in darkness and the shadow of death, *to hold back and cover up a part of the truth*, as the price of the aid of the society in disclosing the rest.”—*Second Report*, page 46.

In the appendix to the third report, we find the copy of a letter to the Baptist churches in Great Britain, from the board of managers of the American and Foreign Bible Society. This is an official

document, and bears the signatures of Spencer H. Cone, (the president,) William Parkinson, and Charles G. Somers, (the corresponding secretary.) The reader will perceive the object of the letter, and the motive presented to advance that object, from the following extract :—

“ We particularly hope, that in the publication of faithful versions of the Bible in all lands, we may, ere long, obtain the active co-operation of every Baptist in Great Britain. Let the churches of our denomination but unite their energies in this great work, and they will make their influence to be felt throughout the world. Why should they not thus unite, when it is known that the British and Foreign Bible Society and the American Bible Society *have virtually combined to obscure at least a part of the divine revelation.*”—*Third Report*, p. 44.

Now this is a very serious charge. It is coolly and deliberately made. It is repeated and reiterated in reports, letters, speeches, and official documents. It is scattered throughout the length and breadth of the land. It is wafted across the waters, and a special messenger is sent, and paid, to disseminate it from one end of Great Britain to the other.

What is the charge? Obscuring the divine revelation. Holding back and covering up a part of the truth. Entering into an unholy league to suppress a part of the eternal truth of God.

Against whom, and by whom, is this charge preferred? Against the great mass of evangelical Christians in England and in America by one sect in the United States, who have thought proper to exercise an undoubted right by establishing a separate Bible association. In a word, the Baptists charge these things upon their Christian brethren of every other name who compose the British and Foreign and the American Bible Society, and by means of whose prayers and liberality those institutions rank first in their influence and their success among the benevolent associations of the age.

The charitable reader will hope that such accusations against such institutions must have been made in ignorance of their full import. But what says the president of the society, in the address from which we have already quoted? “To add to, or take from, the words of the Book, is a crime of no questionable character—THE CURSE OF THE ALMIGHTY RESTS UPON IT.”—*Constitution, &c.*, p. 18.

The charge is made, then, understandingly. The curse of the

Almighty, they tell the world, rests upon every Bible society except their own; for all others not only obscure God's revelation, but have entered into an unholy league for that purpose. "For my part," said uncle Toby, when Trim had finished reading the prescribed form of anathema pronounced against those excommunicated from the Roman Church, "for my part, Trim, I could not find it in my heart to curse a dog after that fashion."

The reader will bear with us in making another extract relative to this cursing business, revolting as is the subject to every Christian of correct feeling. In the report of their operations during the year of their provisional organization, (pp. 50, 51,) the managers of the new society, after detailing at some length their grievances, and the wrongs they endured from the Calcutta, the British and Foreign, and the American Bible Societies, go on to say:—

"Upon their conduct in this case we pause not now to animadvert. To their own Master they must stand or fall when every man shall be judged according to his works. Some years since, say the Baptist missionaries in Bengal, three of the Pedobaptist brethren, unknown to us, though on the most friendly terms with us, wrote to the Bible society in England, requesting them *not to give assistance to any Indian version in which the word 'baptize' was translated to 'immerse.'* NONE OF THESE MEN LIVED TO SEE THE REPLY TO THEIR APPLICATION."

We have quoted this passage, including the italics and capitals, precisely as we find it. There is a note on page 43 of the second annual report, which, taken in connection with the preceding extract, will help the reader to understand the *quo animo* of these reports. It refers to the same subject:—

"They [the Baptist missionaries in India] had previously failed in an application to the British and Foreign Bible Society, in consequence of the interference of three Pedobaptist missionaries, who, though apparently on the most friendly terms with the Baptist missionaries, had, unknown to them, written to that society, requesting it not to give assistance to any Indian versions in which the word βαπτίζω was translated, to immerse. What injuries are to result to the interests of Christianity from the compliance of the British and Foreign Bible Society with their request, and the imitation of its example by the American Bible Society, He alone, who can see the end of all things, can tell; but *it is an awful reflection* that not one of those three men was permitted to have the gratification of receiving the tidings of his success. When the news of the refusal of that society to grant the aid which our brethren had solicited reached Calcutta, *they had all been called to render an account of their stewardship to God.*"

With one little exception, we do not question the truth of the facts here stated. The missionaries to whom allusion is made, instead of "requesting," if we are correctly informed, merely suggested the propriety of having all versions of the Scriptures made in such a way that different denominations of Christians could unite in using them. It is true that these brethren, having labored faithfully in that pagan land, were called home by the great Head of the church when their work was done. True that this happened previous to the reception of information by the Baptist missionaries in India that the British and Foreign Bible Society would not countenance sectarian versions of the word of life. But O, what is the spirit that dictated the manner in which these truths are promulgated in the reports before us! It is bad enough to slander the living; to intimate, as we have seen, that the curse of God rests upon the Bible societies of Europe, Asia, and America. But to revile the dead—and those dead, men who hazarded their lives to proclaim Jesus and the resurrection to the perishing heathen; to tear open the half-healed wounds of hearts that bled when they heard that God had called them from the cross to the crown; to intimate, that after all their sacrifices, and toils, and sufferings, they died accursed; to say of such men, and to say it with apparent delight, that their being called to render an account of their stewardship to God is an "awful reflection;" to blacken their memory, now that they may not meet the slander, by charging upon them injuries to the cause of Christianity which God only can estimate; these are things which human language lacks energy adequately to characterize.

"They were not permitted to have the gratification of receiving the tidings of their success." That's a mistake! The tidings of their success reached heaven before those tidings arrived in India. They had the gratification of receiving them while in the midst of the spirits of the just before the eternal throne.

The reader will bear in mind that our knowledge of the facts upon which we have felt it a duty thus to animadvert is all derived from the publications of the new institution. We have looked in vain for any retaliatory remarks in the reports of the American Bible Society. We are not able to find therein even a solitary allusion to the secession of our brethren, or to the very strange reasons given for it. Conscious of their integrity, the board of

managers have left unnoticed these aspersions of character, these imputations of motive, these charges of sectarianism. Like Him, whose unadulterated word it is their object to give to the nations of the earth, being reviled, they revile not again. Their course in this respect has been worthy of the cause in which they are engaged. It is honorable, dignified, Christ-like. But their silence in this matter is no reason why the friends of that noble institution should be silent also, any more than the conduct of the Saviour would be a valid reason for neglecting to defend him and his mission from the sneers of the scoffer, or the slander of the blasphemer.*

We have no expectation that our brethren will be induced to retract any thing they have said, or to retrace their steps. But we do not therefore esteem our labor vain. Nobody supposes that a putrefying carcass may be restored to life by the dissecting knife of the surgeon; but dissection, though an unpleasant task, is not therefore unnecessary.

The managers of the new society are careful to inform the public that they have met with opposition and reproach in their new enterprise. It is fair, inasmuch as a knowledge of these facts is to be obtained from no other source, that they should be allowed to speak for themselves on this subject. President Cone, in his address, as found on page 9 of the first annual report, says:—

“Our separate action in the Bible cause has been ascribed to pride, to sectarianism, to passion; some have recklessly named motives still more offensive.”

Mr. Cushman, in his speech, as given in the second annual report, page 49, speaking of the efforts of the new society, informs us that

“Not a little has been said and written about sectarianism and bigotry; about embarrassing missionary operations,” &c.

In the third report, our friend Maclay, to whom we have already acknowledged our obligations, is permitted to indulge himself in

* The publication of a little pamphlet on the subject of Bible translations, just issued by the board of managers, (February, 1841,) does not at all invalidate the force or the propriety of these remarks. On the contrary, every unprejudiced reader, while he cannot fail to be convinced by the arguments and facts therein presented, will admire the moderation and candor with which they are clothed.

the peculiarities of his style as to what is, and will be. He appears to know as much about the future as he does of the present and the past:—

“It makes my heart ache,” he says, “to hear the measured [Qu., unmeasured?] language of adulation, at times made use of, in reference to the British and Foreign Bible Society:—a society that has treated us with injustice and contempt, and by their actions say, that *they would rather see the heathen perish* in their idolatry, ignorance, and unbelief, than give them a Bible that shall inform them the exact mind of the Holy Spirit on the subject of baptism! . . . I feel, however, persuaded that English Baptists will be compelled to go right ahead, and maintain their ground with firmness, *for the wrath of a whole host of infant sprinklers* will be down upon them immediately.”—*Letter dated Bristol, England, April 13, 1840, 3d Report, p. 67.*

By the designation which we have printed in italics in the last quotation, the writer evidently means the numerous divisions of the Christian church who dedicate their little ones to Almighty God by baptism. It is rather an uncourteous appellation, and, we think, not classical. The prediction, we hope, will not be fulfilled. So, we trust, hopes also its author, even though he thereby loses his reputation as a prophet. The “wrath of the infant sprinklers,” who compose nineteen-twentieths of God’s Israel, will not “be down upon” any one of the tribes, whatever be the provocation given, or the insolence indulged in; at least, not until the angel flying in the midst of heaven has proclaimed the everlasting gospel to every nation, and kindred, and tongue, and people: and then, there will be no revolting tribe to challenge or deserve their wrath.

We have given a fair specimen of the charges and accusations which our brethren tell us they have had to meet since their new organization. They are all, like those we have quoted, vague and indefinite. We are told that such things have been said, but we are not told by whom, or where, or when.

There is, however, in the “provisional report” a letter signed E. D. Fendall, which seems a little more specific in the nature of its charges. As it has some reference to a branch of the church with which we are connected, our readers will pardon us for quoting from it at some length. It is dated

“Cedarville, December 3, 1836.

“DEAR BROTHER,—When I providentially came to this place last June, I found the whole community in a state of extreme agitation, and the theme of all conversation was the new Baptist Bible; almost every

hour I was asked the question, 'Have you seen the new Baptist Bible?' and when I replied negatively, together with the declaration that I had not heard there was such a 'new Bible,' the inquirers were astonished, to think of my coming direct from Philadelphia to this remote place, without seeing or knowing any thing of 'that sacrilegious attempt to make a new Bible'—and that the said Baptist Bible was now in circulation. The effect which these reports had was of an unhappy nature. The Baptist cause was at a low ebb. The few Baptists themselves were almost ready to believe that there was indeed a new Bible to be imposed upon them by a 'Baptist ecclesiastical council,' of the nature of 'the General Assembly' or 'the General Conference,' so boldly were these reports uttered. The friends of the Baptist cause began to regret that they had declared themselves friendly to such innovators; every thing looked gloomy—and I felt that it was high time to examine into the thing. I asked where the reports came from, and they were all traced to Mr. —, a Methodist local preacher, who was very busy in riding throughout the whole country, spreading the report; and, not content with endeavoring to make enemies to the Baptist cause, in one instance he went to the house of an old Baptist lady, who is in her dotage, and told her that the Baptists were making a new Bible, and that they were going to take all the old ones from their members. This good old sister, who was very much attached to her old-fashioned Baptist Bible, was nearly frantic at the thought of losing her Bible, and declared that they should never have it: for she 'would hide it and fight for it.' This is but one instance out of many of a similar kind. I sent to this 'Alexander the coppersmith' a copy of the constitution of the American and Foreign Bible Society, and positively contradicted the reports in circulation, and soon convinced the reasonable part of the people of the absurdity of the thing, from the nature of the Baptist churches, each being INDEPENDENT. Another report which this man circulated was, that the Baptists already had a translation of the New Testament, which they had adopted, and that it was by Alexander Campbell, a Baptist preacher of Virginia. I soon let them into the real secret, that the honesty of such men as Drs. Campbell and Macknight, of the church of Scotland, would not allow them to *transfer* a word that could be *translated*."—*Proceedings, &c.*, p. 79.

Our knowledge of geography does not enable us to inform the reader where Cedarville is; and although our acquaintance with the ministry of the Methodist Episcopal Church is somewhat extensive, it is insufficient to identify the local preacher above alluded to with any living reality. Whoever he was, he might have been better employed than in "riding throughout the whole country, spreading the report." We were in the country at that time, and it is certain he never called on us with his report, or we should most assuredly have told him so. It seems, however, from the above letter, that there is, or was, such a thing as a Baptist Bible;

but then it was not a new, but an "old-fashioned Baptist Bible," to which this good old sister—"in her dotage"—was very much attached.

Let us now turn our attention to the results effected by the new society. The amount of receipts, according to the treasurer's reports, is as follows:—

During the first year, including a balance from the	
incipient organization	\$38,714 66
Second year	24,745 75
Third year	25,812 22

These amounts indicate liberality on the part of the donors, and are evidence of the zeal by which the new society has been characterized. They are certainly much larger than was ever derived for this object from the same sources in any one year previous to the new organization. In fact, so far as can be ascertained, the average of these first three years exceeds the whole amount of unrestricted donations received from Baptists by the American Bible Society during the whole period of its existence. It is clear, moreover, that there has been no diminution in the receipts of the last-named institution since the establishment of the new society. And hence, it would seem, that, so far as raising money is concerned, the withdrawal of our Baptist brethren has been of beneficial tendency; the liberality of multitudes who had previously given little or nothing for the dissemination of the word of life having been thereby excited. Whether this will continue to be the case when the charm of novelty is worn off, remains to be seen. At any rate, there has been a very great falling off in the number of auxiliary societies recognized by the new parent institution since its formation in 1837. Thus, as we learn from the third annual report, pp. 86, 87, there were recognized, during the year 1837, no less than sixty-four auxiliaries; during 1838, only eighteen; and in 1839, only nine.

The greater part of the moneys received by the society has been appropriated to the Baptist General Convention for missionary purposes, to aid in printing and circulating the Scriptures in foreign lands. Indeed, the sole professed design of its original organization was to assist foreign translations; and a resolution, contemplating, as one of the objects of the new society, the circulation of

an English version was, after discussion, *negatived* by the convention which formed the society.

How could it be otherwise? The grand reason for calling the new institution into existence was, as we have seen, the incorrectness of the common English version, a "transferred instead of translated Bible," one "full of popish artifice," and, "instead of shedding the pure light of God's revelation, hiding it in an eclipse, or, at best, giving it in dim and sickly twilight." By such and similar expressions is the commonly received Bible characterized by our brethren, as may be seen in their resolutions, letters, speeches, and reports, *passim*. Of course, they could not conscientiously aid in the circulation of such a Bible, and, not feeling competent to the task of a new translation, their efforts were, at first, confined to the circulation of foreign versions: leaving the Pedobaptists, which is, by interpretation, "the infant sprinklers," to bear the guilt of locking up God's holy word in a dead language.

But at the next annual meeting of the society, to wit, on the 26th of April, 1838, the constitution was amended, and it was

"Resolved, That in the *distribution* of the Scriptures in the English language, they will use the *commonly received version*, until otherwise directed by the society."

In the annual report for that year, (1838,) the managers of the new society make the following observations relative to this branch of their operations:—

"It is an important consideration, that in the southern and western states, which will, probably, within a few years give laws to the whole nation, *we* have greater facilities for circulating the Bible than all other denominations, because, there, Baptists are decidedly the majority. If our Home Mission Society is under obligations to traverse those destitute parts of our land and preach to them the gospel, is it not *our* appropriate work to supply them with the Bible? Can it be the duty of American Baptists to send the Scriptures to foreign nations, and remain unmoved by compassion for their own countrymen? Shall we permit tens of thousands, bone of our bone, and flesh of our flesh, to perish at our doors for want of the bread of life? Besides, suppose the American Bible Society should be restricted to the foreign field—how long would that institution enjoy the patronage of the American public? No objection has been heard against *their* publishing the English Bible, why, then, should an interdict be laid upon the American and Foreign Bible Society? Surely it cannot be because Baptists have more confidence in the managers of a Pedobaptist institution than in the integrity of their own brethren.

"If the efforts of the American and Foreign Bible Society were to be limited to a foreign field, it would, in the history of Bible societies, be an institution without a precedent—it would necessarily be feeble and inefficient; and who can doubt that many would withhold their contributions, while the kindling zeal of thousands would thus be in danger of extinction.

"But 'the word of God is not bound.' Let the American and Foreign Bible Society be untrammelled by any restrictions—let it be what its name imports—let it be a BIBLE SOCIETY FOR THE WHOLE WORLD, and our denomination will act together in the glorious work of giving a copy of the divine oracles to every accessible family upon the globe. The board of managers confidently believe that upon this plan, thousands who have always refused to act with the American Bible Society will co-operate with us, in disseminating '*the most faithful versions*' of the Scriptures among all nations."—*Report*, pp. 35, 36.

We were not before aware that the Baptists are "decidedly the majority" in the southern and western states. There are, we know, many Presbyterians, and not a very small portion of Methodists, in those regions, to say nothing of other denominations; and had we met this assertion anywhere else than in the dignified report of an "American" society, we should have considered it a wilful misstatement, or, at best, an ignorant exaggeration.

"Why should an interdict be laid upon the American and Foreign Bible Society?" Sure enough—why? Who has attempted to lay any interdict upon it? Nobody, so far as we know. Consistency, indeed, would seem to urge upon them the propriety, when they commence giving the bread of life to those who are perishing at our doors, that it should be at least of as good quality as that which they send to the heathen of China or of Burmah. Consistency would ask a reason for circulating among our own countrymen, bone of our bone and flesh of our flesh, "an unfaithful version of the word of life." But then, say the managers, if we are limited to a foreign field, many would "withhold their contributions;" and so, consistency be quiet; lay upon us no "interdict."

From the second annual report we learn that the treasurer had paid for stereotyping, printing, paper, binding, &c., for Bibles, Testaments, &c., during the year, the sum of ten thousand six hundred and forty dollars. Of *King James's version*, (the one in common use,) the society had printed twenty-five thousand copies of the New Testament in nonpareil; five thousand copies of the New Testament in brevier; and five thousand copies of the whole

Bible in brevier. During the following year they issued, of the same version, seventeen hundred and fifty copies of the New Testament in pica type, octavo.

The preparation and printing of these volumes were committed to a special committee of three. After stating these facts, and reiterating that, in their opinion, this version is not "in all respects faithful," the managers add :—

"The only improvements made in the present edition, so as better to adapt it to general use, have been, correcting typographical errors, and restoring *capital letters* and *italics*, (where other publishers have deviated from the *authorized* version,) modernizing the spelling, and giving the proper grammatical changes to the indefinite article. The board are happy in the belief, that the edition of the Bible which they have prepared for the society, so far as regards accuracy, mechanical execution, and the price at which it is afforded, is unsurpassed by any edition of the Scriptures before offered to the public; and they earnestly solicit the co-operation of auxiliary societies, in its distribution throughout the length and breadth of the land."—*Second Report*, p. 13.

We were at a loss to perceive any good reason for these separate publications of the version in common use until we saw the editions alluded to. In the simplicity of our hearts we made a calculation by which the ten thousand dollars expended by the new society for printing, stereotyping, &c., would have purchased a much greater number of Bibles and Testaments of the commonly received version. We knew that the editions of the American Bible Society are exceedingly accurate in their typography, and, there being no sectarian object in view, and the new society having determined to circulate the "unfaithful version," we thought, how much more economical it would be to purchase from them, than to print and stereotype anew. Thus we thought previous to seeing the new society's publications. We think differently now.

In the remarks which follow we confine ourselves to the pica New Testament, that being the latest of the new society's publications, and having had the benefit of three revisions. The board of managers and the committee of three can, of course, have no objection to our testing the "accuracy" of which they talk so largely.

The mechanical execution of the work is good: the paper fair; the impression clean; and the binding substantial. It professes to be a reprint of Robert Barker's edition, London, 1611.

On the back of the title-page, after giving, in the usual form,

the names and order of the several books, we find the following remarkable commentary:—

“MEANING OF CERTAIN WORDS USED IN THIS VERSION.

GREEK.	THIS VERSION.	PROPER MEANING.
Ἀγγελος	ANGEL	MESSANGER.
Βαπτισμα	BAPTISM	IMMERSION.
Βαπτίζω	BAPTIZE	IMMERSE.
Επίσκοπος	BISHOP	OVERSEER.
Ἀγάπη	CHARITY	LOVE.
Εκκλησια	CHURCH	CONGREGATION.
Πασχα	EASTER	PASSOVER.”

We will not say what, in our opinion, was the design of this ingenious explanatory table. Its obvious tendency, doubtless, is to impress the reader with the idea that it is copied from the authorized version, as its insertion is not named by the board of managers among their “improvements.” There is nothing like it, however, in any of Barker’s Bibles, nor in any copy of the sacred writings we have ever met with previous to the publications of the American and Foreign Bible Society. We are doubtless indebted for it to “the committee of three.” Its insertion shows a lamentable lack of moral courage. If the managers believed it essential, why did they not insert these “proper meanings” in their proper places? Will they say, that would have destroyed their claim as the publishers of the authorized version? So it would; and it does precisely the same thing where it now stands. It makes their version nothing more nor less than King James’s translation, with a sectarian commentary attached.

Verily we should have had some curious readings had the committee carried out their “proper meanings” like honest men. Take, for instance, the first word on the list, Ἀγγελος. Now, while it is true that, according to its derivation, it does mean a messenger, it is equally true that it means also a spiritual intelligent being, and that the English language has no word but *angel* by which that meaning can be expressed. The ancient Sadducees believed, doubtless, in the existence of messengers; although Luke tells us (Acts xxiii, 8) they had no faith in that of angels. Paul, urging the duty of hospitality, informs us (Heb. xiii, 2) that some have entertained *angels* unawares. It would be difficult to tell how

any one could entertain a *messenger* without knowing it. Peter, in his first epistle, (chap. i, 12,) speaking of the mysteries of the world's redemption, says, which things the angels [messengers?] desire to look into. Thus again, (Heb. ii, 16,) Jesus Christ took not on him the nature of *messengers*! Stephen's face (Acts vi, 15) appeared to those who looked steadfastly upon him as it had been the face of—a *messenger*!

The same course of remark might be followed with the two succeeding words, βαπτισμα and βαπτίζω, as the reader may see by turning to the passages in which occur the words baptism and baptize. It was doubtless for the sake of these two words that the table before us was concocted. Why the others were added, and why a number that might have been introduced with equal propriety were omitted, none but "the special committee of three" can tell. Upon them, and their coadjutors, it seems as if all argument would be wasted. But we appeal to all Christians, irrespective of sect or denomination; to all who are capable of reading the original, and who are not blinded by bigotry, whether the English words *immerse* and *immersion* convey the WHOLE of the idea of the Holy Spirit in his use of the words in question. If a man should fall into the river, would it not be strictly correct to say in English, he was *immersed*?* Is that ALL the Holy Spirit meant by βαπτίζω? When the Egyptians were drowned in the Red Sea, their death was caused by *immersion*: this is intelligible and correct English.† Does βαπτισμα mean *nothing more* than that? These are the questions on which the whole controversy hinges. They

* IMMERSED, *p. p.* Put into a fluid.—*Webster*.

† IMMERSION, *n.* The act of putting into a fluid below the surface.—*Ibid.*

After writing the above, we accidentally met with the following sentence in the Journal of Commerce of this morning, (Feb. 20, 1841.) It shows conclusively that the idea conveyed to an English ear by the words in question is very different from that designed by the Holy Spirit in his use of the words βαπτίζω, βαπτισμα. The article appears to be an extract from a St. Augustine paper of February 5. It is an account of an incident that happened during the Florida war:—"One yawl boat, containing three warriors, four squaws, and two children, was chased by Lieutenant Taylor, two privates, and the sergeant. When they had got within rifle shot of the Indians, their boat got aground. They all jumped out to pull the boat into deep water, and in doing so, got so suddenly beyond their depth, that they were completely immersed—arms and all! The sergeant was the only one who escaped immersion."

admit of but one answer; and if these words mean something more than immerse and immersion; if, when used in the Scriptures to express the rite initiatory into the Christian church, they mean the application of water *in any way as a sacrament*, then we say, there are no words in the English language by which the whole idea of the Holy Spirit can be conveyed but those which are used in the commonly received version of the sacred Scriptures.

As to the other "proper meanings," but little need be said. They seem as if lugged in; mere makeweights to keep the others in countenance. "Bishop" should be "overseer." Well; they are convertible terms; a bishop is an overseer certainly; but all overseers are not bishops, as our brethren may learn by referring to 2 Chron. ii, 18.

Ἀγάπη, instead of being rendered charity, should have been love; and ἐκκλησία should have been congregation instead of church; and πασχα means passover, and not Easter, as it is rendered in one passage, Acts xii, 4. Truly this is small business. We would recommend to the special committee, in the event of their being permitted to superintend another edition, the propriety of adding to their dictionary. It has a very bald appearance at present, and there is no scarcity of material. Thus, for instance:—

GREEK.	THIS VERSION.	PROPER MEANING.
Προφήτης . .	PROPHET . . .	A FORETELLER.
Ἐπιστολή . .	EPISTLE . . .	LETTER.
Συναγωγή . .	SYNAGOGUE . .	CONGREGATION.
Ἀποστολος . .	APOSTLE . . .	ONE SENT FORTH.
Πρεσβυτεριον . .	PRESBYTERY . .	A BODY OF ELDERS.
Σαββατον . . .	SABBATH . . .	DAY OF REST.

These, and a host of others that might be added, are, in "this version," only—*Greek transferred*; and "who can estimate the evils that have resulted from the popish artifice of transfer?" The "intention" of the new society was to "give the WHOLE WORLD a *literal* translation of the word of God," and by no means to enter into that "unholy league" which have "combined" to suppress that word by "covering it up in a foreign and unmeaning jargon." This, in their own language, was their intention. An edition of the common version, with the addition of the above table, is all the evidence we have of the sincerity of that intention.

We are pleased, however, with the multiplication of editions of King James's translation: first, because we believe it unequalled for its fidelity to the original; and secondly, because every new edition lessens the probability that any sect will ever be able to foist upon the public another version.

In examining the pica New Testament of the new society, we bear in mind its claims to superior accuracy, and the improvements that have been made by the "special committee." These are, they tell us, the correction of typographical errors; the restoration of *capital letters* and *italics*; modernizing the spelling; and giving the proper grammatical changes to the indefinite article.

We have read the work with some care; and although the task be an unpleasant one, we shall present the evidence by which we were driven to the conclusion, that we have never seen a copy of the English New Testament so full of errors, discrepancies, and typographical inaccuracies.

As the reader will perceive, we do this without any attempt at classification or order. Let him read and judge for himself.

Eph. iv, 24. *The* new man is in the new version *that* new man.

2 Pet. ii, 15. Balaam is spelt Baalam.

1 Cor. xiii, 2. Have *no* charity instead of *not* charity, as it is in the succeeding verse, where the Greek is precisely the same.

1 Cor. xii, 28. The new version reads helps *in* governments; instead of helps, governments, as in the original, making an entirely different sense.

Rom. xiv, 10. In the Greek, and in all accurate versions, our standing before the judgment seat of Christ is made a reason why we should not judge our brother; by the omission of *for* in the new version this reason is destroyed, and the mind of the Spirit obscured.

1 Cor. iv, 9. The apostles are said to be *approved* instead of *appointed* to death.

2 Cor. ix, 4. The adverb *haply* is printed *happily*. Do they mean the same thing?

2 Cor. xi, 26. ὁδοιπορίας is rendered *journeying* in the singular, instead of *journeyings* in the plural.

Col. i, 21, & iii, 7. In the former the adverb *ποτε* is rendered *sometimes*, in the latter *some time*: two distinct words, and

conveying different ideas, as the reader will see by turning to the passages.

- Eph. ii, 18. By the addition of the little article *an* in this verse, a very erroneous idea is given of the apostle's meaning. He says we have *access* to the Father; the improved edition tells us we have *an access*.
- Phil. iv, 6. The apostle says, let your *requests* (αἰτήματα) be made known unto God. The new version has it your *request*, as if God would hear but one.
- 2 Tim. ii, 19. Having *the* seal should be having *this* seal: ταύτην being entirely omitted, or being considered by the committee of preparation as having no meaning.
- Heb. xi, 23. *They not afraid*, were omitted, unintentionally doubtless.
- Heb. xii, 1. Let us run with patience *unto* the race, &c. How the preposition found its way into this verse we cannot tell. The apostle certainly never wrote such nonsense.
- 1 Pet. v, 10. The God of all grace who hath called us *into* his eternal glory, &c. Not exactly; we have been called *unto* that glory.
- Rev. i, 11. The preposition (εἰς) *unto* is omitted before the word Philadelphia.
- Mark x, 18. The society's Testament says, there is no *man* good but one, that is God. Is God a man, then?
- Luke i, 3. Πᾶσιν in the new version is totally omitted, as if it meant nothing.
- Luke xxiii, 32. In this verse a typographical error which occurred in the early editions, but which has been corrected in those subsequently printed, is continued by the special committee. They say: there were also two other malefactors led with him, to be put to death. Did the evangelist mean to call Jesus a malefactor? If we read *others* instead of other as the Greek (ἄλλοι δύο) evidently intends; or if the committee had simply inserted a comma after other, this absurdity, not to say blasphemy, would have been avoided.
- John xii, 22. For *told* read tell.
- John xv, 20. Κύριον αὐτοῦ *his* lord, is called *The Lord*, giving the

passage a very different sense from that intended by the Saviour.

Luke xix, 9. Zaccheus is said to be *the* son of Abraham. Not true; the Saviour called him *a* son of Abraham.

John xix, 18. *Other* should have been *others*.

John xix, 24. For *let not us* read *let us not*.

1 Cor. x, 28. The omission of (*γὰρ*) *for*, in the latter clause of this verse, throws the apostle's meaning into "dim eclipse."

Acts v, 34. Gamaliel is called a doctor of law, instead of a doctor of *the* law.

Thus much for the accuracy of the new society's New Testament. They will tell us, perhaps, that some of these errors are to be found in the edition from which theirs is printed. What then? That will be a sufficient excuse for their printer. If he followed copy, that is all they had a right to require of him. But for what purpose, we pray, was the "special committee of three" appointed? We regret that the board of managers has withheld the names of those gentlemen. Either they were incompetent to the task assigned them, or they have imposed upon the body by whom they were appointed, for the managers assure the world that in their edition *improvements* have been made, and *typographical errors* have been corrected.

Another improvement in their publications, they tell us, is the restoration of CAPITAL LETTERS and *italics*. Let us see,—

BAPTISM is a word, as we have seen, peculiarly obnoxious to our seceding brethren. It is printed uniformly by the British and Foreign, and by the American Bible Society, with a small *b*. In the new edition it is commenced with a capital, but not always. Thus, it is Baptism in the following places:—Matt. iii, 7; Acts xix, 3; Col. ii, 12; Heb. vi, 2; 1 Pet. iii, 21. In the following places, as if the committee had forgotten their pledge to restore capitals, it is printed baptism:—Matt. xxi, 25; Mark i, 4; Luke iii, 3; Luke vii, 29; Acts xix, 4.

SYNAGOGUE, because, as we suppose, it is a mere transfer and not a translation of the Greek, is commenced with a capital in Acts ix, 2; ix, 20; xiii, 5; and Rev. ii, 9. In Acts xxii, 19, and Rev. iii, 9, on the other hand, the usual mode is adopted, and it begins with a small *s*.

CHARITY in 1 Cor. viii, 1, is spelt charity in the same epistle, xiii, 1.

CHURCH. A strange "restoration" has been made of the capital C in this word. In Rev. ii, it occurs nine times; in six of them it is spelt with a capital; and in three with a small letter. Can there by possibility be any reason for writing—Church in Smyrna; Church in Pergamos; while in the same chapter we have church of Ephesus and church in Thyatira?

DISCIPLE, also, seems to have suffered by the "restoration" process. The following discrepancies occur in St. Matthew's gospel. In chapter xvii, we find it with a capital in verses 13, 19, while in verses 6, 10, 16, of the same chapter, it is begun with a small d. It is Disciple also in xviii, 1; xxi, 1, 6, 20; *disciple* in xvi, 21; xvii, 6, 10, 16.

SON OF GOD. In all the other modern editions which we have examined, and they are not a few, this appellation of the Lord Jesus is uniformly commenced with a capital letter. It is so in the following passages of the Testament before us:—Matt. iv, 6; xxvi, 63, 64; xxvii, 40, 54. On the other hand it is printed son of God in the following places:—Matt. iv, 3; xiv, 33; xvi, 16; Luke i, 35. Is that what the committee mean by restoring capitals? The same remark applies to the phrase

SON OF MAN, which, although generally printed as in other editions, with a capital, is given to us with a small letter in the following passages:—Matt. xiii, 37; He that soweth the good seed is the son of man. Matt. xvi, 27; The son of man shall come in the glory of his Father, &c. Mark xiv, 62; Ye shall see the son of man sitting on the right hand of power. It is a matter of no very great consequence, certainly; but why, in these instances, the general rule should have been departed from, contrary to the uniformity of all other editions that we have ever seen, we cannot imagine.

PUBLICAN. To this word, usually printed with a small letter, in the new edition the capital has been restored, and in our opinion with propriety. Unfortunately, however, in Matt. ix, 10, the uniformity is violated, and we have—many publicans and sinners.

SPIRIT. In the printing of this word every thing like uniformity seems to have been set utterly at defiance. In the fifth chapter of Galatians, where, in all other editions the capital letter is used, we have the following unaccountable discrepancies:—Verse 5, for we through the spirit wait, &c.: verse 16, walk in the spirit: verse

17, the flesh lusteth against the Spirit ; and the spirit against the flesh : verse 18, if ye be led of the spirit : verse 22, the fruit of the spirit : verse 25, if we live in the Spirit let us walk also in the Spirit.

COCK. To this word, in John xiii, 38, the capital has been restored ; but in Matt. xxvi, 34, Mark xiv, 30, passages evidently parallel, and where the same bird is undoubtedly intended, the restoration was forgotten.

TESTAMENT. In 2 Cor. iii, 6, we have Testament ; in verse 14, testament.

CIRCUMCISED. Gal. vi, 12, they constrain you to be Circumcised. Verse 13, for neither they themselves who are circumcised, &c., but desire to have you circumcised, &c.

SAVIOUR. It would seem as if there could possibly be no doubt of the propriety of commencing this word with a capital. We never saw it otherwise until we read in the edition before us—God my saviour. Luke i, 47.

BOOK. In Luke iv, 17, we have the following unaccountable blunder ; there was delivered unto him the *book* of the prophet Esaias, and when he had opened the Book, &c. Was not the Book which he opened, the same *book* that was delivered unto him?

The restoration of italics is another reason given for the publications of the new society. Words thus printed are supposed to be wanting in the original, and added by the translators. How many such restorations may have been made in the Old Testament we have not examined. There are a few certainly, and some of them very curious, in the society's pica octavo.

The Saviour's dying exclamation, *Eli, Eli, lama sabacthani* is printed in italics in Matthew's gospel, xxvii, 46. Why? Is it not in the original? Certainly it is. But in one of Barker's editions, printed more than two hundred years ago, when the typographic art was in its infancy, this exclamation is given in italic letters, and therefore, perhaps, the committee of three directed their printer to restore them in their edition. But strange to say, in the parallel passage in Mark xv, 34, the same expression is given in the common characters. Surely if the restoration was needed in the one place it was equally necessary in the other.

In Galations i, 8, *Any other gospel* is printed in italic charac-

ter, as though it were not in the original. In the following verse, where the original is the same, the Roman character is used.

Again : The new society give us the superscription written over the Saviour on the cross, in all four of the evangelists, in italic letters. For this we cannot find any reason whatever. Even the old edition of Barker (1612) does not fall into this absurdity. The new society has indeed the merit of being uniform in this matter, praise which, as we have seen, can be very seldom awarded them. We would suggest the propriety of adding to the society's commentary, in the next edition, a note explanatory of what is to be understood by words printed in italics in "this version."

Having thus presented the results of our investigations, we leave our readers to make up their opinions, and to pass their verdict upon the American and Foreign Bible Society.

We have endeavored to confine ourselves closely to the object before us, and are, therefore, not aware that any apology is needed for the length of this article. We know that such details as are here spread before him are dull and uninteresting to the general reader ; and we can assure him that the task has been by no means pleasant to the reviewer. But although our time might have been more agreeably occupied, and these pages more profitably filled with the discussion of some other subject, the cause of truth demanded that such serious charges as have been brought against the three prominent Bible institutions of our globe, should be rigidly investigated. Christian courtesy, moreover, seemed to require that the magnificent pretensions of the new society should be weighed in the balances ; and that those pretensions should be carefully compared with the actual results. Without such examination, the intelligent and candid reader could not certainly be prepared to decide, whether he ought in justice to allow the claims of our Baptist brethren, or to inscribe upon the forehead of their precocious bantling—TEKEL. F.

ART. IV.—*The Analogy of Religion, natural and revealed, to the Constitution and Course of Nature.* By JOSEPH BUTLER, LL.D., late Lord Bishop of Durham. New-York and Boston, 1833.

SIR JAMES MACKINTOSH, in his *View of the Progress of Ethical Philosophy*, says, "This great work on the *Analogy of Religion to the Course of Nature*, though only a commentary on the singularly original and pregnant passage of Origen, which is so honestly prefixed to it as a motto, is, notwithstanding, the most original and profound work extant in any language on the philosophy of religion." Our principal object in this paper is, to introduce the book more generally to the notice of ministers of the gospel, and recommend it to their frequent and patient examination. We ourselves have read it several times, and always with enlargement of views, increase of faith, and improvement of heart. Our introduction to it was singular and impressive. It was at a time when we were passing from impetuous youth into manhood, with a bosom beating high for the acquisition of knowledge and the improvement of the mind. A friend, looking into his library, said, "Here is a book which I purchased some time ago, having heard it recommended as one of the greatest of this or any other age: I have commenced reading it twice, and have twice desisted. It made my head ache: I cannot comprehend it. I will give it to you, if you will study it." We received it, little knowing what a treasure we had acquired. If a very sensible clergyman could say to a young theological student who was reading with him, "I recommend you to study the Bible and Shakspeare thoroughly," we will take the liberty of adding to this recommendation, the patient and thorough study of Butler's *Analogy*. The study of the Bible will teach us our duty toward God, each other, and ourselves, and assure us of immortality and eternal life: the study of Shakspeare will disclose to us all movements of all hearts, and furnish us with the natural and expressive language of passion and feeling: the study of the *Analogy* will convince us, that what religion teaches is in strict accordance with what we know by experience to be wise and good in the established constitution and course of nature. *

It was a piece of great good fortune to the world that Joseph Butler was born at the close of the seventeenth century, (1692,)

during the development of those terrible elements which were shaking all Europe, which had already, in England, brought the first Charles to the block, produced and destroyed the commonwealth, banished the Puritans, and given birth to Quakerism, the opposite extreme of the pomp and ceremony of the Church of England; and which, in France, had brought about the horrible massacre of the Huguenots on St. Bartholomew's day, and was shortly to explode in the still more horrible French revolution. There are occasional periods in the progress of civilization marked with an irresistible power which loosens the foundations of society, unsettles the weak, destroys the unsound, and even puts to the severest test the strong and permanent, and thus develops the extremes of human nature. Hence this period is remarkable for the most splendid array of the brightest names in every department of literature, science, religion, and politics: and for every thing that is revolting and terrible in the history of humanity. These results are perfectly natural, and can be easily explained when past, and might be as easily anticipated by an enlarged and well-instructed mind placed in the midst of the forming elements.

During this eventful period, the entire mass of European mind was quickened beyond any example in the history of the world. It was pregnant with inexpressible feelings and brilliant thoughts. Men speculated on all subjects with great freedom and power, and acted with precipitancy and impetuosity. There was no mediocrity in either evil or good. Every thing was subjected to the test of a violent and rigid examination. In this general state of mental excitement and overstrained action, the public mind took a distinguished turn in favor of literature, science, and politics; and finding new and enchanting fields opening indefinitely in these several directions, the master spirits of the times walked forth into them with a freedom and success until then forbidden by the popular sentiments of religion and the disciplinary forms of the Church, which had for centuries restrained and guided public sentiment. Amid their ecstasies in this new world of liberty, literature, and science, is it at all surprising that the public feeling and judgment should first call in question and then reject Christianity, to which had been referred the degradation and slavery of Europe for many centuries? The peculiar state of affairs in England facilitated this

result. The violence and animosities of the Catholics and Protestants, and the severity and moroseness of the Puritans and Independents, had disgraced religion; society was driven to the extreme of austerity during the commonwealth; and upon the restoration of the licentious and witty Charles the Second, corruption and irreligion overflowed the land. The sense of religion was nearly extinguished in the nation, which is graphically expressed by Dr. Butler in the following paragraph, in which he explains the origin of his great work:—

“It is come, I know not how, to be taken for granted, by many persons, that Christianity is not so much as a subject of inquiry; but that it is now, at length, discovered to be fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisals, for its having so long interrupted the pleasures of the world.”—P. 103.

The *Analogy* was written to bring back the nation to a proper sense of God, and to the observance of his worship; and it was eminently successful by producing conviction in the minds of men of genius and learning. It is not a book for the multitude: it is acceptable to those only who think profoundly and reflect patiently; and he who will thoroughly possess himself of it so as to comprehend its bearings, and experience its power, will feel himself a man.

The *Analogy* is a text-book in all the respectable colleges of our country, making a most valuable part of the course on the evidences of Christianity, during the senior year. It should be studied before the *proper* evidences. Unfortunately, it is usually very unpopular with most students, because it is too profound for them, and requires too hard thinking. We are satisfied, however, that much of the difficulty is owing to the want of ability, or tact, or both, in the instructor. Let about ten pages of it be carefully read and prepared by the class: at their recitation let the professor, in easy and familiar conversation, fully explain and further illustrate the proposition and the reasoning: at the following recitation let the professor lecture half an hour on the preceding one, giving the class a clear and full analysis of the argument, with illustrations of his own. In this way let the students be conducted through the *Analogy*, and then let each one be required to produce a full and clear analysis written in his own language; and the work will not

only not be irksome, but one of the most delightful text-books in the course. The effect will be the complete establishment of the authority of revelation in the mind and conscience of the student, so that it will be impossible for the wiles or the power of infidelity to entangle or to shake him in all after-life. There are many very interesting incidents connected with the study of this book in college, and by individuals. It is most gratifying to see the secret foundations of infidelity gradually sapped, loosened, and removed, as the student advances through the close and powerful analogies exhibited in the work; and feels the conviction slowly gaining upon him, that revelation is not unreasonable in the estimation of any man who regards the constitution and course of nature as wise and good; for he sees that natural and revealed religion make a part of that system of things which, taken together, is the complete constitution and course of nature. Hence, the student obtains enlarged and general views, and is taught to look upon the divine government of the universe as one great scheme at present imperfectly comprehended by us; yet sufficiently comprehended to show that our holy religion is an essential part of this scheme; and that, instead of being unreasonable, it is strictly in accordance with truth and nature, as disclosed by experience.

The object of Dr. Butler was not to demonstrate the truth of revelation; but simply to show, that it could not be proved to be false. The argument rests on this single foundation, viz., that the constitution and course of nature disclose principles and results very similar to the principles and results announced by religion. If, therefore, we reject the latter, consistency will require us also to reject the former. But this is impossible, as it is contrary to our consciousness and daily experience. The analogies are drawn partly from the government of the natural world, but mainly from that of the moral, as exhibited in individuals and in society: and so successfully has the author executed his work, that no friend of religion has attempted to advance the inquiry further; no enemy has ventured to attack it. It remains unanswered and unanswerable.

We now enter upon an analysis of some of the principal parts of the work, which, though the result of more than twenty years' thought and labor, is comprised in about one hundred and eighty ordinary duodecimo pages. It is said by his biographers, that

Butler rewrote the work several times, reducing, condensing, and weighing every sentence and word, until he made them express fully and exactly his idea, and no more. And although most readers will consider the language dry and obscure, and wish that the argument had been dressed in the flowery language of modern literature; yet, if any of them will break up one of Butler's paragraphs, and endeavor to rewrite it, he will soon find that he has removed the compressing force from a wonderful and expansive power of thought which he will discover it impossible for him to reduce within narrower limits; or clothe, without loss of majesty and strength, in the soft and attractive attire of a popular style. The truth is, the argument is not popular; it lies out of the common path of mankind; and you might as well expect that stern winter could put on the gay tints of spring, as that the sublime truths and momentous arguments of the *Analogy* could be arrayed in the pleasing forms of a flowing diction. Let the reader allow one word to escape from any passage in the book, or endeavor to replace it by some other, and he will soon be sensible of the loss to the argument. There are a few passages in which the members or words might be transposed for the better: but the thoughts and arguments of Butler are *fixed* in his own severe and impressive language: and he who allows them to escape from the verbal forms into which the author has compressed them, will find himself utterly unable to reassemble and marshal them again with effect. And he may well doubt his success in studying the *Analogy* who complains of the dryness and obscurity of the language. He has not yet ascended to the high and holy fountains from whence emanated this imperishable monument of intellect and piety.

We have already said that the *Analogy* does not propose to demonstrate the truth of revelation, but simply to show that it is not unreasonable; and by considering the works and providence of God, to obviate objections which have been brought against it. The argument, therefore, proceeds on probability, and the author clearly shows that all the momentous affairs of this life are conducted on the same kind of evidence. The following paragraphs will give a clear view of the nature of the evidence:—

“Probable evidence is essentially distinguished from demonstrative by this, that it admits of degrees, and of all variety of them, from the highest moral certainty to the very lowest presumption. We cannot,

indeed, say a thing is probably true upon one very slight presumption for it; because as there may be probabilities on both sides of the question, there may be some against it; and though there be not, yet a slight presumption does not beget that degree of conviction, which is implied in saying a thing is probably true. But that the slightest possible presumption is of the nature of a probability, appears from hence, that such low presumption, often repeated, will amount even to moral certainty. Thus, a man's having observed the ebb and flow of the tide to-day, affords some sort of presumption, though the lowest imaginable, that it may happen again to-morrow; but the observation of this event for so many days, and months, and ages together, as it has been observed by mankind, gives us a full assurance that it will.

"That which chiefly constitutes *probability*, is expressed in the word *likely*; *i. e.*, like some truth,* or true event; like it, in itself, in its evidence, in some more or fewer of its circumstances. For when we determine a thing to be probably true, suppose that an event has or will come to pass, 'tis from the mind's remarking in it a likeness to some other event which we have observed has come to pass. And this observation forms, in numberless daily instances, a presumption, opinion, or full conviction, that such event has or will come to pass; according as the observation is, that the like event has sometimes, most commonly, or always, so far as our observation reaches, come to pass at like distances of time, or place, or upon like occasions. Hence arises the belief, that a child, if it lives twenty years, will grow up to the stature and strength of a man; that food will contribute to the preservation of its life, and the want of it for such a number of days be its certain destruction. So, likewise, the rule and measure of our hopes and fears concerning the success of our pursuits; our expectations that others will act so and so in such circumstances; and our judgment that such actions proceed from such principles; all these rely upon our having observed the like to what we hope, fear, expect, judge; I say upon our having observed the like, either with respect to others or ourselves. And thus, whereas the prince,† who had always lived in a warm climate, naturally concluded, in the way of analogy, that there was no such thing as water's becoming hard, because he had always observed it to be fluid and yielding; we, on the contrary, from analogy, conclude, that there is no presumption at all against this; that it is supposable there may be frost in England any given day in January next; probable, that there will on some day of the month; and that there is a moral certainty, *i. e.*, ground for an expectation, without any doubt of it, in some part or other of the winter.

"Probable evidence, in its very nature, affords but an imperfect kind of information, and is to be considered as relative only to beings of limited capacities. For nothing which is the possible object of knowledge, whether past, present, or future, can be probable to an infinite intelligence? since it cannot but be discerned absolutely as it is in itself certainly true, or certainly false. But to us probability is the very guide of life.

* Verisimile.

† The story is told by Mr. Locke, in the chapter of Probability.

"From these things it follows, that in questions of difficulty, or such as are thought so, where more satisfactory evidence cannot be had, or is not seen, if the result of examination be, that there appears, upon the whole, any the lowest presumption on one side, and none on the other, or a greater presumption on one side, though in the lowest degree greater, this determines the question, even in matters of speculation: and, in matters of practice, will lay us under an absolute and formal obligation, in point of prudence and of interest, to act upon that presumption, or low probability, though it be so low as to leave the mind in a very great doubt which is the truth. For surely a man is as really bound in prudence to do what upon the whole appears, according to the best of his judgment, to be for his happiness, as what he certainly knows to be so. Nay, further, in questions of great consequence, a reasonable man will think it concerns him to remark lower probabilities and presumptions than these; such as amount to no more than showing one side of a question to be as supposable and credible as the other; nay, such as but amount to much less even than this. For numberless instances might be mentioned respecting the common pursuits of life, where a man would be thought, in a literal sense, distracted, who would not act, and with great application too, not only upon an even chance, but upon much less, and where the probability or chance was greatly against his succeeding."*—*Introduction*, pp. 105, 106, 107.

The reader will see clearly both the plan and object of the argument in the following passage:—

"Let us then, instead of that idle and not very innocent employment of forming imaginary models of a world, and schemes of governing it, turn our thoughts to what we experience to be the conduct of nature with respect to intelligent creatures; which may be resolved into general laws or rules of administration, in the same way as many of the laws of nature, respecting inanimate matter, may be collected from experiments. And let us compare the known constitution and course of things with what is said to be the moral system of nature, the acknowledged dispensations of providence, or that government which we find ourselves under, with what religion teaches us to believe and expect, and see whether they are not analagous, and of a piece. And upon such a comparison it will, I think, be found, that they are very much so; that both may be traced up to the same general laws, and resolved into the same principles of divine conduct."—*Introduction*, p. 111.

The work is divided into two parts:—I. *Of Natural Religion*. II. *Of Revealed Religion*. There are seven propositions considered in the first part, and eight in the second. The propositions in Part I. embrace the principal points in natural religion which are also distinctly taught in the Scriptures. The eight topics in

* See Chapter vi, Part 2.

Part II. are discussed with a view to meet the principal objections which have been brought against revelation *considered in itself*, as distinguished from objections against the *proofs* of it. It is here clearly shown that these objections lie equally against the natural government of God with respect to his physical creations, and with respect to society; so that if we admit the application against religion, we must also admit it against the natural and moral government of God. This conclusion clearly established in the mind of the student settles the question of the authenticity of revelation, unless he reject the idea of the government of God both with respect to the natural and the moral world. This is impossible without letting in the doctrine of atheism, which must bring with it the revolting belief of confusion and irresponsibility in this world, and annihilation in the world to come.

Before we proceed to analyze the argument on some of these principal topics, it will be well for the reader to have a clear understanding of Dr. Butler's view of the connection between natural and revealed religion:—

“But the importance of Christianity will more distinctly appear, by considering it more distinctly: *First*, As a republication, and external institution, of natural or essential religion, adapted to the present circumstances of mankind, and intended to promote natural piety and virtue; and *secondly*, As containing an account of a dispensation of things not discoverable by reason, in consequence of which several distinct precepts are enjoined us. For, though natural religion is the foundation and principal part of Christianity, it is not in any sense the whole of it.

“Christianity is a republication of natural religion. It instructs mankind in the moral system of the world; that it is the work of an infinitely perfect Being, and under his government; that virtue is his law; and that he will finally judge mankind in righteousness, and render to all according to their works in a future state. And, which is very material, it teaches natural religion in its genuine simplicity, free from those superstitions with which it was totally corrupted, and under which it was in a manner lost.”—P. 217.

One of the first suggestions of natural religion is the idea of a *future life*. In the Scriptures this suggestion is developed into a settled doctrine, clearly and repeatedly taught. The first chapter in the Analogy is devoted to this question, “*Of a future life*,” and its object is to “consider what the analogy of nature, and the several changes which we have undergone, and those which we know we may undergo without being destroyed, suggest as to the effect

which death may, or may not, have upon us ; and whether it be not from thence probable, that we may survive this change, and exist in a future state of life and perception." The ground of the analogy is, "that we find it to be a general law of nature in our own species, (and in other creatures the same law holds,) that the same creatures, the same individuals should exist in degrees of life and perception, with capacities of action, of enjoyment and suffering in one period of their being, greatly different from those appointed them in another period of it."—P. 115.

Now if this can be shown to be the "general law of nature in our own species," and also with respect "to other creatures," in this present world, is it at all unreasonable to conclude that death is merely one of those changes which, instead of destroying us, will introduce us into other and higher "degrees of life and perception?" The thing required then is, to establish the probability of this general law of our own species, and of other creatures ; with respect to which the author says,—

"The difference of their capacities and states of life at their birth (to go no higher) and in maturity ; the change of worms into flies, and the vast enlargement of their locomotive powers by such change ; and birds and insects bursting the shell, their habitation, and by this means entering into a new world, furnished with new accommodations for them ; and finding a new sphere of action assigned them ;—these are instances of this general law of nature. Thus all the various and wonderful transformations of animals are to be taken into consideration here. But the states of life in which we ourselves existed formerly, in the womb and in our infancy, are almost as different from our present, in mature age, as it is possible to conceive any two states or degrees of life can be. Therefore, that we are to exist hereafter in a state as different (suppose) from our present, as this is from our former, is but according to the analogy of nature ; according to a natural order or appointment, of the very same kind with what we have already experienced."—P. 116.

The argument now proceeds upon the analogy between the grounds of our belief that the world will continue to-morrow as it has done to-day, and of our belief in the continued existence of the soul after death. We are obliged to admit that the last event is as probable as the first, unless there be some positive reason to think that death is the destruction of those living powers. The elements of this argument we give in the author's own words:—

"We know we are endued with capacities of action, of happiness,

and misery; for we are conscious of acting, of enjoying pleasure, and suffering pain. Now, that we have these powers and capacities before death, is a presumption that we shall retain them through and after death; indeed, a probability of it abundantly sufficient to act upon, unless there be some positive reason to think that death is the destruction of those living powers; because there is in every case a probability, that all things will continue as we experience they are, in all respects, except those in which we have some reason to think they will be altered. This is that *kind** of presumption, or probability, from analogy, expressed in the very word *continuance*, which seems our only natural reason for believing the course of the world will continue to-morrow, as it has done so far as our experience or knowledge of history can carry us back. Nay, it seems our only reason for believing, that any one substance, now existing, will continue to exist a moment longer; the self-existent substance only excepted. Thus, if men were assured that the unknown event, death, was not the destruction of our faculties of perception and of action, there would be no apprehension that any other power or event, unconnected with this of death, would destroy these faculties just at the instant of each creature's death; and therefore no doubt but that they would remain after it; which shows the high probability that our living powers will continue after death, unless there be some ground to think that death is their destruction.† For, if it would be in a manner certain that we should survive death, provided it were certain that death would not be our destruction, it must be highly probable we shall survive it, if there be no ground to think death will be our destruction."—Pp. 116, 117.

If there be any ground for us to conclude that death will be the destruction of our living powers, it must be either "*from the reason of the thing, or from the analogy of nature.*" In studying the argument in the following quotation on these two points, the reader will do well to distinguish clearly, and bear in mind, the difference between "the existence of the living powers,"—the "actual exercise" of them,—and "the present capacity of exercising them." These living powers may exist when they are not exercised, and

"* I say *kind* of presumption or probability; for I do not mean to affirm, that there is the same *degree* of conviction that our living powers will continue after death, as there is that our substances will.

"† *Destruction of living powers*, is a manner of expression unavoidably ambiguous; and may signify either *the destruction of a living being, so as that the same living being shall be incapable of ever perceiving or acting again at all; or the destruction of those means and instruments by which it is capable of its present life, of its present state of perception and of action.* It is here used in the former sense. When it is used in the latter, the epithet *present* is added. The loss of a man's eye is a destruction of living powers in the latter sense. But we have no reason to think the destruction of living powers, in the former sense, to be possible. We have no more reason to think a being, endued with living powers, ever loses them during its whole existence, than to believe that a stone ever acquires them."

when there is no present *capacity* of exercising them ; therefore, if it could be proved, which it cannot, that death suspends the exercise of them, or even destroys the present capacity of exercising them, it would not be proved that they do not exist. The author says :—

“ But we cannot argue from *the reason of the thing*, that death is the destruction of living agents, because we know not at all what death is in itself ; but only some of its effects, such as the dissolution of flesh, skin, and bones ; and these effects do in no wise appear to imply the destruction of a living agent. And, besides, as we are greatly in the dark upon what the exercise of our living powers depends, so we are wholly ignorant what the powers themselves depend upon ; the powers themselves, as distinguished, not only from their actual exercise, but also from the present capacity of exercising them ; and opposed to their destruction ; for sleep, or, however, a swoon, shows us, not only that these powers exist when they are not exercised, as the passive power of motion does in inanimate matter ; but shows also that they exist, when there is no present capacity of exercising them : or that the capacities of exercising them for the present, as well as the actual exercise of them, may be suspended, and yet the powers themselves remain undestroyed. Since, then, we know not at all upon what the existence of our living powers depends, this shows further, there can no probability be collected from the *reason of the thing*, that death will be their destruction ; because their existence may depend upon somewhat in no degree affected by death ; upon somewhat quite out of the reach of this king of terrors. So that there is nothing more certain, than that *the reasoning of the thing* shows us no connection between death and the destruction of living agents. Nor can we find any thing throughout the whole *analogy of nature*, to afford us even the slightest presumption that animals ever lose their living powers ; much less, if it were possible, that they lose them by death ; for we have no faculties wherewith to trace any beyond or through it, so as to see what becomes of them. This event removes them from our view. It destroys the *sensible* proof, which we had before their death, of their being possessed of living powers, but does not appear to afford the least reason to believe, that they are then, or by that event, deprived of them.

“ And our knowing, that they were possessed of these powers, up to the very period to which we have faculties capable of tracing them, is itself a probability of their retaining them beyond it. And this is confirmed, and a sensible credibility is given to it, by observing the very great and astonishing changes which we have experienced ; so great, that our existence in another state of life, of perception and of action, will be but according to a method of providential conduct, the like to which has been already exercised, even with regard to ourselves ; according to a course of nature, the like to which we have already gone through.”—Pp. 117, 118.

Notwithstanding the probability of a future life is thus sustained

by the analogies of nature, yet the effects which we perceive to follow death, such as the loathsome dissolution of the body, the change in the condition of the individual, and his removal from present society, will raise "imaginary presumptions that death will be our destruction." It is a matter of importance, therefore, to show how little they amount to, though we cannot wholly divest ourselves of them. The general, and indeed the only idea we can have of death, is from observing its effect, which is dissolution: and this necessarily requires that the thing dissolved be compounded. If we conclude that death may destroy the soul, we must conclude *that the soul is compounded*. The admission of the unity of the soul is an admission of its immortality, as far as death is concerned: for if it be a unit, death cannot destroy it. Dr. Butler has produced two arguments for the unity of the soul. The first one is founded on consciousness,* the ultimate proof in matters of personal experience, beyond which we cannot inquire. Each one knows in himself that "consciousness is a single and individual power;" therefore, "it should seem that the subject in which it resides must be so too." This argument does not demonstrate the proposition, but raises a strong probability, sufficient to act upon; and upon this presumption the author proceeds to his second argument, which we give in his own words:—

"II. The simplicity and absolute oneness of a living agent cannot, indeed, from the nature of the thing, be properly proved by experimental observations. But as these *fall* in with the supposition of its unity, so they plainly lead us to *conclude* certainly, that our gross organized bodies, with which we perceive the objects of sense, and with which we act, are no part of ourselves, and therefore show us, that we have no reason to believe their destruction to be ours; even without determining whether our living substances be material or immaterial. For we see by experience, that men may lose their limbs, their organs of sense, and even the greatest part of these bodies, and yet remain the same living agents. And persons can trace up the existence of themselves to a time when the bulk of their bodies was extremely small, in comparison of what it is in mature age; and we cannot but think, that they might then have lost a considerable part of that small body, and yet have remained the same living agents, as they may now lose great part of their present body, and remain so. And

* This argument for the immortality of the soul, founded on its unity, is found in Cicero de Senectute, cap. 21:—*Et, cum simplex animi natura esset, neque haberet in se quidquam admixtum dispar sui atque dissimile, non posse eum dividi; quod si non possit, non posse interire.*

it is certain, that the bodies of all animals are in a constant flux, from that never-ceasing attrition which there is in every part of them. Now, things of this kind unavoidably teach us to distinguish between these living agents, ourselves, and large quantities of matter, in which we are very nearly interested: since these may be alienated, and actually are in a daily course of succession, and changing their owners; while we are assured, that each living agent remains one and the same permanent being."*—P. 120.

Upon this course of reasoning the author makes several general reflections of great importance, of which the third should claim special attention. It is intended, in conjunction with the preceding argument, to establish the fact that the living being each one calls himself is merely the rational spirit occupying and using the body as a complicated instrument, which is dependent upon the living being, not the living being upon it. Hence, the instrument, the body, may be destroyed by death, but the living being, the soul, is indestructible by this event. We are confirmed in this conclusion by our consciousness of identity in the nature of the sensations which we experience when we look upon a star with the naked eye, and then, by the aid of a telescope, upon another which is invisible to the naked eye. The impressions which we receive are of precisely the same kind, thus proving clearly, that the eye and the telescope bear the same relation to our living power; i. e., the relation of an instrument merely. And as we can lay aside the telescope without any apprehension of the destruction of our living power, so we may certainly conclude that we may lay aside the *eye* without any such apprehension. A like instance, a like argument, and a like conclusion, may be produced by referring to our feeling distant solid matter by means of somewhat in our hands, as a stick. Let the reader try this experiment, and he will *feel* the argument. You see a body ten feet from you, which you cannot touch with your hand to determine whether it be hard or soft; but you can take hold of a pole and touch it, and determine the question of its hardness or softness just as satisfactorily as if you had touched it with your hand. This determination rests upon the sensation conveyed, from the body touched, *through the pole*, a space of ten feet, and *through the arm*,* a space, say, of two feet, to the perceiving power, or the soul. We are conscious of this fact: but we are not conscious of any difference in the sensation

* See Dissertation I.

during its communication along the pole and along the arm. We throw away the pole, or it is dissolved in the fire, and yet we do not apprehend the destruction of the living power. The same course of reasoning will hold good of all the senses, and of all the matter which enters into the composition of our bodies. This argument is further and forcibly expanded by the author, who draws the following clear conclusions:—

“Upon the whole, then, our organs of sense and our limbs are certainly instruments, which the living persons, ourselves, make use of to perceive and move with. There is not any probability that they are any more; nor, consequently, that we have any other kind of relation to them than what we may have to any other foreign matter formed into instruments of perception and motion, suppose into a microscope or a staff, (I say, any other kind of relation, for I am not speaking of the degree of it.)”—P. 123.

Another conclusive argument, showing that the living power is entirely independent of the body, and, therefore, that the destruction of the latter does not necessarily draw after it that of the former, is founded on the two states of life and perception in which we know we exist: i. e., the state of *sensation* and the state of *reflection*. It is a matter of consciousness that the power of reflection is independent of the state of sensation. And the explanation is plainly this: the powers of sensation inhere in the body; the powers of reflection inhere in the living being. Now, if the state of reflection is independent of the state of sensation, (and this is a matter of consciousness,) it follows inevitably, that the living being in which the powers of reflection inhere must be independent of the body in which the powers of sensation inhere: of course, the destruction of the latter will not be, necessarily, the destruction of the former. This beautiful and important argument is put into a breathing form in the following paragraph:—

“Human creatures exist at present in two states of life and perception, greatly different from each other; each of which has its own peculiar laws, and its own peculiar enjoyments and sufferings. When any of our senses are affected, or appetites gratified with the objects of them, we may be said to exist, or live, in a state of sensation. When none of our senses are affected, or appetites gratified, and yet we perceive, and reason, and act, we may be said to exist, or live, in a state of reflection. Now it is by no means certain, that any thing which is dissolved by death is any way necessary to the living being, in this its state of reflection, after ideas are gained. For though, from our present constitution and condition of being, our external organs of

sense are necessary for conveying in ideas to our reflecting powers, as carriages, and levers, and scaffolds are in architecture; yet, when these ideas are brought in, we are capable of reflecting in the most intense degree, and of enjoying the greatest pleasure, and feeling the greatest pain, by means of that reflection, without any assistance from our senses; and without any at all, which we know of, from that body, which will be dissolved by death. It does not appear, then, that the relation of this gross body to the reflecting being is, in any degree, necessary to thinking; to our intellectual enjoyments or sufferings: nor, consequently, that the dissolution, or alienation of the former by death, will be the destruction of those present powers, which render us capable of this state of reflection."—P. 125.

We have thus analyzed the most copious and elaborate argument in the book, in order to give the reader a fair specimen of the author's manner and matter. It will not be necessary to be so diffuse in the following pages.

In chapter second, Bishop Butler treats "*Of the government of God by rewards and punishments; and particularly of the latter.*" That God will reward and punish us according to our actions here, is a leading doctrine of religion. The object of the present chapter is, to show that the natural government of God, already established in the earth, clearly suggests this doctrine. The ground of the analogy is, that "in the present state, all which we enjoy, and a great part of what we suffer, *is put in our own power.*" In proof of this fundamental law of the natural government of God, the author remarks:—

"We find, by experience, he does not so much as preserve our lives exclusively of our own care and attention to provide ourselves with, and to make use of, that sustenance, by which he has appointed our lives shall be preserved, and without which he has appointed they shall not be preserved at all. And in general we foresee that the external things, which are the objects of our various passions, can neither be obtained nor enjoyed, without exerting ourselves in such and such manners; but by thus exerting ourselves, we obtain and enjoy these objects, in which our natural good consists, or by this means God gives us the possession and enjoyment of them. I know not that we have any one kind or degree of enjoyment, but by the means of our own actions. And by prudence and care, we may, for the most part, pass our days in tolerable ease and quiet: or, on the contrary, we may, by rashness, ungoverned passion, wilfulness, or even by negligence, make ourselves as miserable as ever we please. And many do please to make themselves extremely miserable, i. e., to do what they know beforehand will render them so. They follow those ways, the fruit of which they know, by instruction, example, experience, will be disgrace, and poverty, and sickness, and untimely death."—Pp. 130, 131.

Our present enjoyments and sufferings constitute our natural good and natural evil; and these are the natural consequences of our actions, which consequences are not accidental or arbitrary, but are by God's appointment, and, therefore, *fixed* and *inevitable*. The general method of divine administration, on which the idea of responsibility rests, is by "forewarning us, or giving us capacities to foresee, with more or less clearness, that if we act so and so, we shall have such enjoyments; if so and so, such sufferings; and giving us those enjoyments, and making us feel those sufferings, in consequence of our actions." In obedience to this fundamental law of the natural government of God, "every man, in every thing he does, naturally acts upon the forethought and apprehension of avoiding evil, or obtaining good." And this forethought and this apprehension are not intended to influence the *consequences* of the actions; for these are fixed; but simply to determine the *quality* of the actions, and thus put it in his power to obtain the desired good, or to avoid the anticipated evil.

From the preceding argumentation, we may learn that we are at present actually under the government of God in the strictest and most proper sense; in such a sense as that he rewards and punishes us for our actions: and this, too, in the same sense in which we are under the government of the civil magistrate:—

"Because the annexing pleasure to some actions, and pain to others, in our power to do or forbear, and giving notice of this appointment beforehand to those whom it concerns, is the proper formal notion of government. Whether the pleasure or pain, which thus follows upon our behavior, be owing to the Author of nature's acting upon us every moment which we feel it, or to his having at once contrived and executed his own part in the plan of the world, makes no alteration as to the matter before us. For, if civil magistrates could make the sanction of their laws take place, without interposing at all, after they had passed them; without a trial, and the formalities of an execution: if they were able to make their laws execute them themselves, or every offender to execute them upon himself, we should be just in the same sense under their government then as we are now; but in a much higher degree, and more perfect manner."

"And thus the whole analogy of nature, the whole present course of things, most fully shows, that there is nothing incredible in the general doctrine of religion, that God will reward and punish men for their actions hereafter; nothing incredible, I mean, arising out of the notion of rewarding and punishing, for the whole course of nature is a present instance of his exercising that government over us, which implies in it rewarding and punishing."—Pp. 133, 134.

Chapter third treats "*Of the moral government of God.*" If the reader have carefully studied the elements of the argument in the preceding chapter, he will be clearly convinced, that we are at present under the natural government of God by his appointment of pleasure and pain as the consequences of actions which we may do or forbear. But this idea does not necessarily carry with it the notion of a *righteous* or *moral* government :—

"Moral government consists, not barely in rewarding and punishing men for their actions, which the most tyrannical person may do ; but in rewarding the righteous and punishing the wicked, in rendering to men according to their actions considered as good or evil. And the perfection of moral government consists in doing this, with regard to all intelligent creatures, in an exact proportion to their personal merits or demerits."—P. 140.

It remains, now, to inquire whether, in the constitution and conduct of the world, a righteous government be not discernibly planned out ; which necessarily implies a righteous governor. It is to be observed in this inquiry, that the divine government under which we experience ourselves to be in the present state, taken alone, is allowed *not* to be the *perfection* of moral government. This point is set in a clear light by the author :—

"A righteous government may plainly appear to be carried on to some degree ; enough to give us the apprehension that it shall be completed, or carried on to that degree of perfection which religion teaches us it shall ; but which cannot appear, till much more of the divine administration be seen than can in the present life. And the design of this chapter is to inquire how far this is the case ; how far, over and above the moral nature which God has given us, and our natural notion of him, as righteous governor of those his creatures to whom he has given this nature ; I say, how far, besides this, the principles and beginnings of moral government over the world may be discerned notwithstanding and amid all the confusion and disorder of it."—Pp. 141, 142.

As it has been established that God governs the world by rewards and punishments, a very natural inquiry arises,—By what *rule* does he do this ? For the uniformity of his natural government shows that he has a fixed rule. The only satisfactory answer which can be given to this question will establish clearly the idea of a *moral* government. It will be found in the words of the Analogy :—

"Since it appears to be fact, that God does govern mankind by the method of rewards and punishments, according to some settled rules

of distribution, it is surely a question to be asked, What presumption is there against his finally rewarding and punishing them according to this particular rule, namely, as they act reasonably or unreasonably, virtuously or viciously? since rendering man happy or miserable by this rule, certainly falls in, much more falls in, with our natural apprehensions and sense of things, than doing so by any other rule whatever; since rewarding and punishing actions by any other rule would appear much harder to be accounted for by minds formed as he has formed ours. Be the evidence of religion, then, more or less clear, the expectation which it raises in us, that the righteous shall, upon the whole, be happy, and the wicked miserable, cannot, however, possibly be considered as absurd or chimerical; because it is no more than an expectation, that a method of government, already begun, shall be carried on, the method of rewarding and punishing actions; and shall be carried on by a particular rule, which unavoidably appears to us, at first sight, more natural than any other, the rule which we call distributive justice."—P. 143.

This idea of the moral government of God is further established by an examination of the conduct of society. All admit that society is natural, and, of course, by divine appointment. But this notion of moral government lies at the foundation of society:—

"It is necessary to the very being of society that vices destructive of it should be punished *as being so*: which punishment is as natural as society, and so is an instance of a kind of moral government, naturally established, and actually taking place." Hence, "mankind find themselves placed by God in such circumstances, as that they are unavoidably accountable for their behavior, and are often punished, and are sometimes rewarded under his government, in the view of their being mischievous or eminently beneficial to society."—P. 144.

Society never avowedly violates this rule. When it punishes, it always alleges that the subject is vicious: when it rewards, that he is virtuous. If the executive of the laws were to assign any other cause for punishing or rewarding, society would revolt, from an instinctive sense of wrong: and if the wrong were continued, the whole framework of society would give way and be resolved into its original elements: so positively is the moral government of God established in the earth; and so clearly and constantly does he admonish us of its existence and steady execution.

It would give us great pleasure to develop the argument founded on the fact, that we have a moral nature, which itself shows that God intended us to be under a moral government; and that we have frequent occasions for the *present exercise* of this moral nature, which proves conclusively that we are at present under his

moral government. But one of the most conclusive arguments, founded upon proof everywhere appearing, is that which proceeds upon the distinction universally made between the natural and moral quality of every voluntary action of an intelligent being. The *natural* qualities of actions are expressed by the words, *right* and *wrong*: their *moral* qualities by the words, *virtuous* and *vicious*. An action is right when it is in conformity with the relations between the parties: it is wrong when in violation of these relations. An action is virtuous when the *intention* is good: it is vicious when the intention is bad. It follows that the moral quality of an action resides in the intention: and an action may be *right naturally*, yet vicious, owing to the intention being bad. An action may be *wrong naturally*, and yet virtuous, owing to the intention being good: i. e., an action may be wrong and virtuous, or right and vicious, at the same time. This distinction between the natural and moral quality of an action is recognized always in the administration of criminal law. If a man by accident kill his neighbor, the *natural* effect of the action is the same as if he had done it with "malice aforethought." The wife of the unfortunate man thus killed is made a widow, and his children orphans; and poverty and wretchedness may follow and overwhelm them. Yet neither society nor law holds the man that did the deed morally responsible. The reason is obvious: it was not his intention to do the wrong. Now this constant respect of society and law to the distinction between the natural and moral qualities of actions, shows clearly the present existence and actual operation of a moral government, such as religion teaches us is now begun in the world, and will ultimately be brought to perfection in a future state.

The fourth and fifth chapters discuss the most important and difficult propositions in religion, which are shown to be exactly in accordance with the "constitution and course of nature." The first treats "*Of a state of probation, as implying trial, difficulties, and danger*;" the second, "*Of a state of probation, as intended for moral discipline and improvement*." We shall conclude this article, as far as analytical discussion is concerned, by stating and illustrating the ground of analogy in support of the first proposition; and by explaining the true theory of temptation, by which a satisfactory answer may be given to the oft-repeated question, *How could our Saviour be tempted?*

The ground of analogy to sustain the general doctrine, that we are in a state of probation, with respect to our future happiness, implying trial, difficulties, and danger, is, that we are in a like state of probation with respect to our natural good in this present life. This is a matter of daily experience ; and the analogy is close and particular, as will appear from the following paragraphs :—

“ The general doctrine of religion, that our present life is a state of probation for a future one, comprehends under it several particular things, distinct from each other. But the first and most common meaning of it seems to be, that our future interest is now depending, and depending upon ourselves ; that we have scope and opportunities here for that good and bad behavior, which God will reward and punish hereafter ; together with temptations to one, as well as inducements of reason to the other. And this is, in great measure, the same with saying, that we are under the moral government of God, and to give an account of our actions to him. For the notion of a future account, and general righteous judgment, implies some sort of temptations to what is wrong, otherwise there would be no moral possibility of doing wrong, nor ground for judgment or discrimination. But there is this difference, that the word *probation* is more distinctly and particularly expressive of allurements to wrong, or difficulties in adhering uniformly to what is right, and of the danger of miscarrying by such temptations, than the words *moral government*. A state of probation, then, as thus particularly implying in it trial, difficulties, and danger, may require to be considered distinctly by itself.

“ And as the moral government of God, which religion teaches us, implies that we are in a state of trial with regard to a future world ; so also his natural government over us implies, that we are in a state of trial, in a like sense, with regard to the present world. Natural government, by rewards and punishments, as much implies natural trial, as moral government does moral trial. The natural government of God here meant, consists in his annexing pleasure to some actions, and pain to others, which are in our power to do or forbear, and in giving us notice of such appointment beforehand. This necessarily implies, that he has made our happiness and misery, or our interest, to depend in part upon ourselves. And so far as men have temptations to any course of action, which will probably occasion them greater temporal inconvenience and uneasiness than satisfaction, so far their temporal interest is in danger from themselves, or they are in a state of trial with respect to it. Now, people often blame others, and even themselves, for their misconduct in their temporal concerns. And we find many are greatly wanting to themselves, and miss of that natural happiness which they might have obtained in the present life ; perhaps every one does in some degree. But many run themselves into great inconvenience, and into extreme distress and misery, not through incapacity of knowing better, and doing better for themselves, which would be nothing to the present purpose, but through their own fault. And these things necessarily imply temptation, and danger of miscar-

rying, in a greater or less degree, with respect to our worldly interest or happiness. Every one, too, without having religion in his thoughts, speaks of the hazards which young people run upon their setting out in the world; hazards from other causes, than merely their ignorance, and unavoidable accidents. And some courses of vice, at least, being contrary to men's worldly interest or good, temptations to these must at the same time be temptations to forego our present and our future interest. Thus, in our natural or temporal capacity, we are in a state of trial, i. e., of difficulty and danger, analogous or like to our moral and religious trial."—Pp. 160, 161.

Thus we see clearly, that the state of trial which religion teaches us we are in, is rendered credible by its being throughout uniform and of a piece with the general conduct of Providence toward us, in all other respects within the compass of our knowledge. Nor have we any just ground of complaint against Providence for placing us in this state of trial and danger. For, as we may manage our temporal affairs with prudence, and so pass our days here on earth in tolerable ease and satisfaction, by a moderate degree of care, so, likewise, with regard to religion, there is no more required than what we are well able to do, and what we must be greatly wanting to ourselves if we neglect. In order, therefore, that we may well perform our duty in this state of probation and danger, it is very important that we fully understand the *nature of temptation*.

Temptation is a sensible impulse or solicitation to do some evil act. The natural history of it is suggested by the passage from Origen, which Dr. Butler placed in his title page, and which may be translated in the words of the son of Sirach, Eccl. xlii, 24: "All things are *double one against another*, and God hath made nothing imperfect." This observation is the foundation of Dr. Butler's moral system, and of his Analogy; and from these Dr. Wayland has drawn the fundamental principle of his moral philosophy, which he has expressed thus:—"There is a world within us, and a world without us." This world within us comprehends those powers in our constitution which are capable of receiving impressions from their corresponding *external* objects, which objects constitute the world without us. Each internal power in our constitution has its corresponding external object which God has appointed as its natural excitant, and which has power to excite it *independent of our will*. The exciting power of each external object has reference only to its own corresponding internal function. The excitable functions or powers in our con-

stitution may be divided into two classes; the appetites, which have their origin in the flesh; and the passions, which originate in the mind itself. These appetites and passions, which are essential parts of the constitution of every sound and healthy person, are, in themselves, *simply considered as powers existing*, neither vicious nor virtuous; nor do the external objects which severally correspond to them, simply considered as objects existing with the natural power to excite them, *partake of the nature either of vice or virtue*. When, under proper conditions, the external exciting object is presented, its corresponding appetite or passion is *necessarily excited*, and *tends* to seek gratification. This involuntary and necessary excitement, which tends to seek its gratification, is called *lust*; and properly constitutes temptation.

The *existence* of this excitement, and the consciousness of its tendency to seek to be gratified, *is not sin*, nor of the nature of sin. Yet it is admitted to contain the preliminary conditions which may lead to sin. It is, therefore, the office of virtue and religion either to restrain altogether from indulgence, where indulgence is unlawful, or to restrain within proper limits, where indulgence is lawful.

Virtue exerts this restraining influence in matters of morals considered in reference to society; and religion, which comprehends virtue, exerts it further in matters of duty considered with reference to God and a future life.

This theory of temptation, which develops its natural history, is founded upon the experience of mankind; and is confirmed by the observation of the son of Sirach quoted above; and also by the proverb of Solomon, "Can a man take fire into his bosom, and his clothes not be burned?" That is, such is the relation between fire and clothes, that if they come in contact the clothes must burn. So, if any appetite or passion be addressed by its appropriate external excitant, it *must be excited*. But the excitement, or the lust in this sense, is not sin, nor of the nature of sin; but the *yielding* to the excitement where indulgence is unlawful, or yielding to an unlawful extent, where indulgence is lawful, *this* constitutes sin.

This whole theory is suggested and explained in a passage of St. James i, 14, 15, "But every man is tempted, when he is drawn away of his own lust, and enticed." Here the *excitement* is expressed by the word "lust:" the *tendency* of this excitement to

seek gratification by the words, "drawn away, and enticed," ver. 14. "Then when lust hath conceived it bringeth forth sin," ver. 15. Here the gratification of the excitement is expressed by the word "conceived." Let it then be particularly observed, that the excitement, and the tendency of the excitement to gratification, must *precede* sin. The transition from the temptation to sin is expressed by the word "conceived," which implies volition. The final and unerring test of sin, then, is, not the existence of the temptation, but the consent of the will. Whenever this consent is given in any degree, *then* sin commences, and the extent of the consent is the measure of the degree of sin. When we feel the temptation, *if* we consent to prolong the excitement, or if it be in our power to allay it, or to escape from it, and we refuse to do it, then we begin to sin; for the voluntary continuance of the excitement partakes of the nature of gratification, in which sin properly consists.

The practical uses of this theory of temptation are: 1. It shows us the duty of avoiding all occasions of temptation, so that we fall not under dangerous excitement. 2. If, as is frequently the case with every human being, we unavoidably become the subjects of temptation, let us resist steadily, that it may not "conceive," and bring forth sin. For we may be "tempted in all points, yet without sin."

This theory will clearly explain,—1. How a Christian, after conversion, may be the subject of the natural excitement of the passions and appetites, *as he was before his conversion*. Because conversion does not destroy these natural functions in our constitution; nor does it destroy the power of their corresponding external objects which naturally, and therefore necessarily, excite them when brought into contact. Young and inexperienced Christians should carefully understand this. For many have fallen into doubts, and finally cast away their confidence, upon finding, shortly after their conversion, that their passions and appetites were as naturally susceptible of excitement as before. Our duty is to resist the temptation until it depart from us. 2. It will explain how our first parents came to fall. In their innocency in Eden they had in their natural constitutions *those appetites and passions* which are inseparable parts of *our* natural constitutions. They were subject to the influence of the external objects which were the natural excitants of their appetites and passions, as they are now of ours. Of

course, they were subject to temptation in the same way that we are; and if they yielded, the result would be the same as if we yield; viz., sin. The difference between them and us is, they were *naturally able* to stand against any possible temptation; we are wholly unable by nature, and cannot become able except by grace. If we will examine the history of the fall we shall see that it was a case of temptation on the ordinary principle explained above. Gen. iii, 6: "And when the woman *saw* that the tree was good for food, and that it was *pleasant* to the eyes, and a tree to be *desired* to make one wise," (here is excitement,) "she took of the fruit thereof, and did eat,"—here is *consent* and *indulgence*, which were forbidden, and the result was, of course, *sin*. The case of Adam was the same: "and gave *also* unto her husband, and he did eat." 3. This theory contains also the answer to the question, *How could our Saviour be tempted?* The answer is this: The Scriptures everywhere declare that our Lord *took upon him our nature*: not a part of our nature, but *humanity as a whole*. This doctrine is clearly expressed in the second article of the Church of England, which is received by all churches embracing that of the trinity, which says, speaking of the incarnation, he "took man's nature in the womb of the blessed virgin; so that two *whole and perfect natures*, that is to say, the Godhead and *manhood*, were joined together in one person, never to be divided, whereof is one Christ, very God, and *very man*." The expressions, "man's nature—manhood—very man," surely comprehend the whole of humanity, and include *our natural appetites and passions*. Of course our Saviour possessed these naturally, as we do, and they were as *naturally capable of excitement* in him by their appropriate coresponding external objects, as in us. Hence it is said, "he was tempted in all points as we are:" it is added, "yet without sin." He did not in any instance, nor in the slightest degree, *consent* to the temptation, but always said, "Get thee behind me, Satan."

There are two other sources of temptation which depend upon this *principal original* source. 1. *Reflection* upon ideas and images, which have been previously introduced into the mind, by which the imagination is excited; and by this means the appetites and passions are aroused. In this case the excitement is of the same nature as that produced by the presence of the external ob-

ject, and tends to seek gratification. This is as really a state of temptation as any we have discussed. If we *consent* to this excitement, or consent to *prolong it*, we commit sin. So also if we go in search of objects for its gratification. This completes the sin *in the heart*, and all that is wanting to consummate the act is, the opportunity of indulgence.

2. *Satanic suggestion.* There can be no doubt but Satan has the power to recall to our minds some, if not all of those ideas and images which we have received from external temptation, and thus to awaken our passions and to excite our appetites, which state of excitement, as has already been noted, constitutes temptation. And it ought to be distinctly remembered that *he has no other means of tempting us*. It is probable he has a dreadful power of prolonging the agitation of the mind, by constraining it to continue its reflections and imaginings. But however horrible, or offensive, or impure they may be, however violent the excitement, yet *there is no sin unless we consent*. We may suffer much, and be "in heaviness through manifold temptations;" (St. Peter;) yet unless we *consent* either to prolong the excitement, or to indulge it, we are "without sin."

Let not the reader be alarmed at this simple and natural solution of the question, touching our Saviour, which he has trembled to examine. In the experience of mortals, temptation and sin are so closely allied, that we seem to ourselves to have charged our Saviour with sin, when we admit he was tempted. But we cannot reject the fact; for the Scriptures affirm it, and give this most consolatory and encouraging of all reasons for it, that he might be touched with the feeling of our infirmity, and thus be prepared to be a "merciful and faithful high priest," and be "able to succor them that are tempted." No: instead of casting a shade over the transcendent majesty and glory of the Redeemer's character, this explanation throws a flood of light and hope into this miserable world of temptation and trial, and directs its agitated and dismayed inhabitants to look to "another and a better country," where the functions and power of our constitution, and the external world around to excite them, shall all tend inevitably to virtue and happiness; for we, says Peter, "look for a new heaven and a new earth wherein dwelleth righteousness."

We have thus endeavored to give the reader a tolerably clear

impression of one of the best books in the English language ; presenting him with a few specimens of the arguments and illustrations, by which he may learn what he has to expect from a thorough study of the work. The theory of temptation with which we have concluded our review of the book, is not found in form, or the elements of it expanded ; but the foundation principle is there, and so, on almost every page, there is a principle laid down, a proposition or a reflection given, which might be expanded with much profit into an essay, or even a volume. Our book agents, in our judgment, could not do a greater service to our ministers, than to publish a good edition of Butler's *Analogy*, with an introduction containing an analysis of each chapter.

Dickinson College, April, 1841.

ART. V.—*The Life of Sir Humphry Davy, Bart., LL.D., late President of the Royal Society, Foreign Associate of the Royal Institute of France, &c., &c.* By JOHN AYRTON PARIS, M. D., &c., Fellow of the Royal College of Physicians. In two vols., 8vo., pp. 416 and 463. London. 1831.

It has been affirmed, in substance, that Sir H. Davy was to chemistry what Newton was to the sister science of astronomy ; but withholding, at present, our assent to so high a eulogium, we certainly shall most freely concede to him a very high place on the list of distinguished, scientific men. One writer would indeed seem to place his name even above that of Newton. Says he,—

“ When Newton established the law of gravitation, and applied it to the planetary motions, he but completed the labors of a previous age. Had not misfortune and the apathy of princes chilled the ardor of Kepler, he might have anticipated him in the discovery ; and Hooke, and Halley, and Wren, were within a neck of the goal at which Newton carried off the prize. Trained at the foot of Barrow, and in the geometry of Cambridge, and in the full enjoyment of academical leisure, Newton was well equipped for the contest, while his less prepared antagonists run in the harness of professional occupations. In the achievement, indeed, of his grand discovery, we witness the triumph of fortune as well as of talent ; and it is not detracting from his high merits when we say, that had he lived in another age, Newton would have had many equals.

“ Sir H. Davy's successful analysis of the earths is inferior to the discovery of universal gravitation only in its influence over the imagination. To separate, without the aid of the crucible, new metals of

rare and surprising properties from the earths and alkalies which we tread under our feet—from lime, magnesia, soda, barytes, &c.—was a discovery greatly in advance of the age in which it was made. No prophetic sagacity had placed it among the probabilities of science. No previous skill had made the slightest approximation to it. * * * Nor had Davy the preparation either of academical knowledge, or of experimental instruction. No adept in chymical analysis had imparted to him the wisdom of his experience; nor had the treasures of a foreign pilgrimage placed him above his rivals in discovery. His methods and his skill were his own, and whatever were their defects, they were supplied by a ready genius and an intellectual energy which triumphed over every obstacle.”*

One would suppose, from the flippant manner in which this writer speaks of Newton, and his important, indeed, but, if we are to believe him, not such very astounding discoveries, that, had this great man been his contemporary, he should himself almost expect to be his equal; at least, he might hope that Dame Fortune would, in some way, make up to him whatever he might lack in brains!

But we find a sufficient reply to this writer's remarks in the honest admissions of the author of the work before us.

“It is impossible,” says Dr. Paris, “to reflect upon the chymical processes by which potassium is obtained, without feeling surprised that the discovery should not have long before been accomplished. It is evident, that the substance must have been repeatedly developed during the operations of chemistry; alkalies had been frequently heated to whiteness in contact both with iron and charcoal,† and, in some instances, the appearance of a highly combustible body, which could have been no other than potassium, had even been observed as a result of the process; and yet no suspicion as to its real nature ever crossed the mind of the experimentalist; he satisfied himself with designating such a product whenever it occurred, by the term *pyrophorus*.‡ I remember the late Mr. William Gregor informing me that, in the course of his analytical experiments with potash and different metals, he had repeatedly observed a combustion on removing the crucible from the furnace, and exposing the contents, which he could never understand.” Vol. i, p. 282.

* Edinburgh Review, No. cxxvii, p. 53. (American reprint.)

† Potassium is now prepared by heating potassa in contact with powdered charcoal and iron turnings.

‡ Homberg's pyrophorus, which receives its name from its discoverer, was described as early as 1711. It is prepared by making a mixture of charcoal, or some substance that contains it, as flour, sugar, gum, &c., and alum; and, after drying it thoroughly, exposing it in a close vessel for some time to a red heat; and owes its peculiar property of igniting spontaneously, when exposed to the atmosphere, to the potassium that is liberated by the process of preparing it.

If, therefore, Davy, as well as Newton, is justly entitled to the honor of having made the discovery of countries, before quite unknown, it is certainly true that others before him had sailed along the same coast, and were prevented from making the discovery only by the fog and mists which intercepted their view. There is a great analogy, in one respect, between the discoveries made by navigators and travelers of new countries, and discoveries in science. The "world" of the ancient Romans has been gradually enlarged by successive adventurers, each one pushing his discoveries a little, and, as a general thing, but a little, beyond those of his predecessors, until we have reason to believe the oceans, continents, seas, islands, mountains, &c., of our planet are tolerably well known; and history records the name of but one Columbus, who possessed the daring genius and mighty energy required at once to project and execute a voyage across a wide, and, so far as was then known, boundless ocean. So it has been in science. One after another has added more or less to our knowledge of material nature; and if, in a few instances, individuals have made apparently large advances in discovery beyond their contemporaries, it has generally been afterward found, that others before them had unconsciously to themselves been on the point of making the same advance. So it was with Newton, so it was with Dalton in his discovery of the laws of chymical combination, and so it was with Davy, as we have just seen. Nor does this essentially detract from their merits as original discoverers. True, fortune may seem to have favored these individuals; but why did the apparently trifling circumstances, which seem to have made the important suggestion to them, make the revelation to them only? Thousands had seen chandeliers swinging in churches and other places before the time of Galileo, but to his observing mind alone did it suggest the use of the pendulum as a measurer of time; and apples had been seen to fall to the ground by the force of gravity thousands of years before Newton's day, but it required his own careful observation and mighty intellect to perceive, in so trifling an incident, the hitherto unknown cause of motion in the stupendous machinery of the universe. To Newton, in our opinion, above all others, belongs the honor of being considered the Columbus in scientific discovery. And, in assigning him this place, we do not have reference merely to his discovery of the law of universal gravitation, but to other achievements of his,

which are less brilliant, perhaps, but scarcely less important. No other individual, probably, either before or since his day, ever possessed a mind of such ponderous and yet delicate machinery; no other one ever made such large additions to the sum total of human knowledge, or enlarged so widely the circle of human thought.

But in thus vindicating the just fame of the hitherto matchless Newton, we mean no disparagement to the distinguished individual whose interesting memoir has given occasion for this article. His fame rests upon a foundation that cannot be shaken. We have already conceded to his name a high place among those of the greatest men of science the world has produced, but its precise position on the list we shall not attempt to designate.

The author of this "*Life of Sir H. Davy*," Dr. Paris, was an intimate friend of Davy, and his ardent admirer; but there is every reason to believe his difficult task has been executed with the utmost fidelity. Having been favored by the surviving widow of Sir Humphry, and most of his correspondents, as well as his early friends, with all the information they were able to communicate concerning him, it is believed the two volumes before us afford a very correct portraiture of his character; though we would not conceal the fact that Davy's only brother, Dr. John Davy, was not pleased with it, and subsequently published another memoir in two volumes, in which he controverts many of Dr. P.'s statements. This work we have not had an opportunity critically to examine, and shall not, therefore, remark further concerning it.* After making considerable inquiry, we are irresistibly brought to the conclusion that the chief fault with Dr. P.'s work is its great truth to the original. The doctor, though an admirer of his hero, did not, perhaps, possess so good a faculty as some biographers of smoothing over his faults, and describing offensive traits of character in such a peculiar manner, that, while he tells substantial truth, a decidedly false impression is made on the mind of the reader. But for this we should rather commend than censure his work. We do not indeed object to eulogy when given to us as such, but in a professed memoir we wish for plain truth—for

* A new edition of the work, somewhat abridged we believe, has been published in London during the past year, in connection with a complete edition of Sir H. Davy's works in nine volumes. The memoir occupies the first volume.

truth in itself, and truth told in such a manner as to produce a true impression.

But it is not so much our purpose to discuss the merits of this work as a specimen of biographical composition, as it is to give some account of the illustrious individual whose character it portrays.

Sir Humphry Davy was born at Penzance in Cornwall, December 17, 1778. His father was a respectable carver in wood, and his mother a daughter of a mercer in Penzance by the name of Millet. His father died in 1794, just as his son completed his sixteenth year; but his mother lived to witness nearly the whole of his comparatively short, but most brilliant career, having died but a few years before him. There is probably scarcely an instance of an individual's rising from obscurity to eminence, without his friends being able *afterward* to find in his early history abundant indications of his future greatness; and so it is in the case of Davy. In reality, however, at a very early age he seems to have possessed a retentive memory, and a great fondness for novelty and romance, and was always ready to engage in any undertaking to gratify this propensity. He also possessed a peculiar boldness, not of that character, indeed, which is offensive, but which seems to have had much to do in making him the leader in the various enterprises in which he engaged with his fellows. At one time he is a writer of poetry, and is the "poet laureate of the circle;" and at another he is the chimist preparing his "thunder powder," and exhibiting for a few pence his various chymical experiments to admiring spectators! But above all other sports he delighted in fishing, in which he was always unusually successful for one of his age—a peculiarity that followed him quite to the "verge of life." Indeed, so excessively fond was he of this amusement, that during life, it is said, he often made long journeys, which in one or two instances extended even to two or three hundred miles, merely for the sake of enjoying a day's fishing in some celebrated place.

An unusual quickness of perception very early manifested itself in him, and when a mere boy he would "take the hint" from slight circumstances that would be passed by entirely unheeded by the ordinary mind. A single instance will serve as an illustration. When a mere boy he was accustomed to fish at Penzance pier, in his neighborhood, for a particular fish that was difficult to hook on

account of the smallness of its mouth. But observing that these fishes always swam in shoals, he attached several hooks to his line, one above another, extending from the surface of the water quite to the bottom, and fixed pieces of bait at several places among them. Then, as the fishes were swimming about his hook, and without waiting for them to get hold with the mouth, by a sudden pull of the line he would often secure several at a time, when others were exerting themselves in the usual manner in vain.

Davy's early advantages for obtaining an education were not great, but very respectable. At an early period he was admitted to the grammar school of his native place, and when he was about fifteen he spent a year in school at Truro under Dr. Cardew, a gentleman distinguished for the number of eminent scholars whose education he superintended, and who survived his illustrious pupil. While at school, it is said he was more distinguished for original talent than for assiduous application; with a genius for any thing, he could apply himself to nothing, or rather, at times, to every thing! With the study of the classics he was never pleased; and, as he admitted in after-life, much of his time was spent in idleness.

At the age of fifteen he quitted school; and a few months afterward his father was removed from him by death. This afflictive event produced a lasting impression upon his mind, and seems to have led to a renewal of former good purposes that had well-nigh yielded to the many allurements to vice with which, at this critical period, he was surrounded. He became more settled in his views and plans; and having selected medicine as his profession, he was apprenticed by his mother, in February, 1795, to an apothecary of his native town by the name of Borlase, who afterward became an eminent physician.

Having entered upon the study of his profession, his characteristic ardor at once manifested itself in the thorough and extensive course of study which he marked out for himself. Says a writer,* "it embraced *seven* languages, from English to Hebrew, and all the physical and moral sciences, from theology and astronomy down to rhetoric and mechanics. He committed to writing his views on these subjects; and speculations on religion and politics—

* *Edinburgh Review*, No. LXIII, p. 56, Amer. edition.

on metaphysics and morals—are placed in his note-books in juxtaposition with stanzas of poetry and fragments of romance.” But, like other brilliant geniuses who have lived in other ages and countries, he was far from being distinguished for perseverance. Whatever he undertook he commenced upon with enthusiasm, but the fire was too intense to be lasting. This was, indeed, the case through life. If a good degree of success attended an effort at once, there never was ardor manifested like his. Food, and drink, and sleep, were often forgotten or neglected while pursuing, with all the energy of his soul, some favorite investigation. But if unsuccessful in an effort, his spirits soon failed, or some other more interesting object of pursuit presented itself, which, once commenced upon, was perhaps, for the same reason, as soon relinquished for something else. Hence, among his splendid discoveries he also made some splendid failures, to which we may allude more particularly hereafter. But it should be remembered, that though he always carried his point by storm, if he carried it at all, no one ever showed a genius superior to his in planning his attacks. If the fortress of the enemy perfectly withstood the fury of the first onset, generally there was little danger of further hostilities; but if a decided impression had been made—if the walls were inclined to yield—but some change only in the mode of attack was required to insure success—some modification of his plan—his keen eye saw it all at a glance, his courage and energy became instantly redoubled, and he pushed forward his enterprise with irresistible impetuosity to complete victory!

During a few of the first years of his apprenticeship, our subject does not seem to have accomplished much. He was too fond of novelty to submit tamely to the drudgery of his office, and too ardent in the pursuit of knowledge to limit himself to what belonged properly to his profession. Instead of attending to his appropriate duties, he was performing experiments for his own gratification, and was, without question, acquiring many useful ideas, though he failed to give perfect satisfaction to his master.

Even at this early period a strong love of fame seems to have been fixed in his heart. “How often, when a boy,” said he once, on being shown a picture of some wild scenery near Penzance, “have I wandered about those rocks in search of new minerals, and, when fatigued, sat down upon the turf, and exercised my

fancy in anticipations of scientific renown!" This passion, like others, when indulged till it obtains an undue influence, certainly cannot be commended; but, without question, it was placed in the human breast for wise purposes; and, when properly controlled by reason, is productive of the most beneficial effects.

About 1796, when he was scarcely seventeen years of age, Davy seems first to have given his attention to the study of chemistry. The first books he used were Lavoisier's "Elements" and Nicholson's "Chimical Dictionary." With his characteristic confidence in himself, and contempt of mere authority, he undertook to put the views of the French chimist to the test of experiment, and for a time supposed he had completely demonstrated their falsity! It is not necessary to remark, that the doctrines of Lavoisier proved too securely founded to be so easily overthrown; and none more ardently embraced them than did Davy in after-life.

The question, often asked, whether the peculiarities of different minds are to be considered as originally inherent in the constitution itself, or whether they are merely the result of circumstances, may never receive an answer that shall be universally satisfactory. But whatever original differences may exist, it is very certain that circumstances—sometimes even apparently very trifling circumstances—have much to do in forming the character of an individual. So it appears to have been with Davy. During the winter of 1797 he was so fortunate as to make the acquaintance of Mr. Gregory Watt, son of the individual whose name is so intimately connected with the steam-engine, and Mr. Davies Gilbert,* who was afterward president of the Royal Society. To make the acquaintance and secure the friendship of two such men as these, just at this period of Davy's life, especially in a country like England, where advancement in every department of life is so much a matter of favor, could not but be to any young man of aspiring genius an event of great importance; but, in the present instance, it seems to have been an essential link in the chain of events that terminated in his fully establishing his claims to be considered one of the most gifted and successful cultivators of science the world ever saw. The former, Mr. Watt, was unwell, and had been advised by his physicians to spend some time in the west of England; and he

* Mr. Gilbert died, at the advanced age of seventy-three, during the past year

accordingly resorted to Penzance, and took board and lodgings with Mrs. Davy; and thus, almost as a matter of course, became acquainted with her son Humphry. But the manner of Mr. Gilbert's introduction was more singular, and has more of a fortuitous aspect about it. The event is thus described by Dr. Paris:—

“ Mr. Gilbert's attention was attracted to the future philosopher, as he was carelessly swinging over the hatch, or half gate, of Mr. Borlase's, by the humorous contortions into which he threw his features. * * * A person who happened to be walking with him on the occasion, observed that the extraordinary-looking boy in question was young Davy, the carver's son, who, he added, was [is] said to be fond of making chymical experiments. ‘ Chymical experiments!’ exclaimed Mr. Gilbert, with much surprise, ‘ if that be the case, I must have some conversation with him;’ ”

and from that moment commenced a friendship between them, which, as we shall soon see, was of most essential service to Davy, and continued to the day of his death.

But in this event, which proved so fortunate to young Davy, let not blind chance receive the credit. There is an overruling Providence ever interfering in the affairs of men. The first interview of these individuals was, indeed, singularly accidental; but it was Davy's real merit that secured the esteem of Mr. Gilbert; had he been destitute of this, we cannot see that the mere circumstance of their having been thus providentially brought in contact with each other could ever have profited him.

But we must proceed to trace the history of our subject as he emerged from the obscurity of youth, and entered upon that transcendently brilliant career which terminated only with his life, about thirty years afterward.

Until the year 1755 or 1756, when Dr. Black of Edinburgh announced the discovery of carbonic acid, or fixed air, as he named it, it was not known that there exists in nature any other permanent aeriform fluid or gas except atmospheric air. Next, hydrogen gas was discovered by Cavendish in 1766; nitrogen, or azote, in 1772, by Dr. Rutherford of Edinburgh; hydrochloric acid gas, in the same year, by Priestley; and oxygen, in 1774, by both Priestley and Scheele, independently of each other. Several others, besides these, were discovered not far from the same time.

As was perfectly natural, soon after the discovery of these substances, an opinion began to be entertained that they might be

found of great benefit in curing some of the many diseases which afflict our race, either by their being respired, or by other methods of application; and it was at length determined to establish a kind of hospital, with the express view of determining their medicinal properties. This institution, called the Pneumatic Institution, was eventually established at Clifton, near Bristol; and was placed under the management of Dr. Beddoes, a gentleman of some distinction, who had taken great interest in the enterprise. As a laboratory for experimental inquiry, as well as a room for lectures, was connected with the institution, an assistant was of course found necessary; and the place, at the recommendation of Mr. Gilbert, was offered to Davy, then not quite twenty years of age! Behold, then, the young philosopher, on the 2d of October, 1798, quitting his native Penzance for Bristol, which was by far a longer journey than he had ever before made, to enter the contest for scientific renown with the master spirits of the age! Without a systematic education—without having so much as attended a single course of scientific lectures—entirely unknown to men of science, except the few whose names have been mentioned—he suddenly presents himself, stripling as he is, as a candidate for the prize for which the ablest men in the world are contending under the most favorable circumstances!

Macte virtute, puer, sic itur ad astra.

Upon Davy's arrival at Clifton he was received into the accomplished family of Dr. Beddoes, where he also met, among others, Mr. Southey, Mr. Coleridge, and the late Lord Durham, whose name has recently been so well known in this country in connection with Canadian politics. The latter, with a brother of his, was then residing as a student with Dr. Beddoes. Notwithstanding his many disadvantages, arising from his awkward personal appearance and want of familiarity with the usages of polite society, on account of his genius, wit, and other redeeming qualities, he seems to have met with a very cordial and welcome reception. He immediately commenced his duties in the Pneumatic Institution, which soon had a list of nearly one hundred patients; and labored most assiduously to promote the objects for which it had been established. No created being was ever more perfectly in his element. Dr. Beddoes, like himself, at this period was somewhat visionary;

and they both seem to have been very confident in the opinion that, if they did not meet with full success in their chief object of pursuit, they should certainly add something of importance to the sum of human knowledge. But a few months elapsed before they gave to the world a volume of scientific essays of some four hundred pages, more than half of which was from the pen of Davy, and of just such a character as we might expect. Davy's articles—and we might probably include those of Dr. Beddoes also—says his brother, Dr. Davy, abounded in wild and visionary speculations, partial reasonings, and erroneous experiments; and it is said that in after-life, when he was capable of seeing the folly of his course, he never alluded to the subject himself, and became irritated at once if it was introduced by others. This volume was edited by Dr. Beddoes, whose name alone appeared upon the title-page; but in a little more than a year afterward a second was published, under the auspices of our young philosopher himself, which attracted great attention from its containing the first announcement of his discovery of the wonderful exhilarating effects of nitrous oxyd gas, when taken into the lungs.

This gas is the protoxyd of nitrogen. When he commenced his experiments, no method was known by which it could be obtained in a state of purity; but having discovered a new and greatly improved process, he resolved to make the hazardous experiment of introducing it into his lungs, which he did at first, of course, with some caution. And, as it contributed so much toward establishing his rising fame as an original experimenter, and, probably more than any thing else, occasioned his promotion to the office of “director of the laboratory and assistant professor of chemistry in the Royal Institution” scarcely a year afterward, we will give his own account of the experiment:—

“In April,” says he, “I obtained nitrous oxyd in a state of purity, and ascertained many of its chemical properties. Reflections upon these properties, and upon former trials, made me resolve to inspire it in its pure form, for I saw no other way in which its respirability, or powers, could be determined.

“I was aware of the danger of the experiment. * * * I thought that the effects might possibly be depressing and painful; but there were many reasons which induced me to believe that a single inspiration of a gas, apparently possessing no immediate action on the irritable fibre, could neither destroy, nor materially injure, the powers of life.

“On April 11th, I made the first inspiration of pure nitrous oxyd.

It passed through the bronchiæ without stimulating the glottis, and produced no uneasy sensation in the lungs.

"The result of this experiment proved that the gas was [is] respirable, and induced me to believe that a further trial of its effects might be made without danger.

"On April 16th, Dr. Kingslake being accidentally present, I breathed three quarts of nitrous oxyd from and into a silk bag, for more than half a minute, without previously closing my nose or exhausting my lungs. The first inspirations occasioned a slight degree of giddiness, which was succeeded by an uncommon sense of fulness in the head, accompanied with the loss of distinct sensation and voluntary power—a feeling analogous to that produced in the first stages of intoxication; but unattended by pleasurable sensation. Dr. Kingslake, who felt my pulse, informed me that it was rendered quicker and fuller."—Vol. i, pp. 90, 91.

This trial did not fully satisfy him; and the next day he repeated the experiment in the presence of Dr. Beddoes:—

"Having previously closed my nostrils," says he, "and exhausted my lungs, I breathed four quarts of the gas from and into a silk bag. The first feelings were similar to those produced in the last experiment; but in less than half a minute, the respiration being continued, they diminished gradually, and were succeeded by a sensation analogous to gentle pressure on all the muscles, attended by a highly pleasurable thrilling, particularly in the chest and in the extremities. The objects around me became dazzling, and my hearing more acute. Toward the last inspirations, the thrilling increased, the sense of muscular power became greater, and, at last, an irresistible propensity to action was indulged in: I recollect but indistinctly what followed; I know that my motions were various and violent.

"These effects very soon ceased after the respiration of the gas. In ten minutes I had recovered my natural state of mind. The thrilling in the extremities continued longer than the other sensations.

"This experiment was made in the morning; no languor or exhaustion was consequent; my feelings throughout the day were as usual, and I passed the night in undisturbed repose.

"The next morning the recollection of the effects of the gas was very indistinct; and had not remarks, written immediately after the experiment, recalled them to my mind, I should even have questioned their reality."—Vol. i, pp. 91, 92.

Animated, and even enthusiastic with his unexpected success, he subsequently continued his experiments upon the effects of respiring this gas, by inviting others to become his subjects; and, did our limits permit, it might afford us some amusement to describe the appearance and actions of such distinguished men as Coleridge, Southey, and others of the experimenter's friends, while under its influence. But we pass, merely remarking that the ex-

periment which was thus first performed by Davy has not ceased to interest, though it has long been familiar with every lecturer in the science of chemistry. But it is found that every person cannot inhale the gas with perfect safety.

Having determined some of the most important properties of nitrous oxyd, particularly its effects upon respiration, he proceeded to investigate the nature of nitric oxyd, which is a bin oxyd of nitrogen, the other gas, as it will be recollected, being the protoxyd of nitrogen. He even attempted, "during a fit of enthusiasm," as he himself admits, to introduce it into his lungs, at the imminent hazard of his life; and it is probable he was saved from self-sacrifice only by the powerful spasm of the epiglottis, which, it is known, always takes place when a deleterious gas in a tolerably pure state approaches the passage.

His next attempt was to breathe carburetted hydrogen gas, which was scarcely less terrific and appalling. As it tends to throw light upon his character for perseverance and daring enterprise, we will give a brief account of it. At the first trial he breathed three quarts of the gas, diluted with two quarts of air, nearly a minute, which produced only "slight giddiness, pain in the head, and a momentary loss of voluntary power," and rendered his pulse more quick and feeble. These effects, however, were of short continuance, and he decided to make a repetition of the experiment:—

"Emboldened by this trial," says he, "I introduced into a silk bag four quarts of the gas, nearly pure, which was carefully produced from the decomposition of water by charcoal an hour before, and which had a very strong and disagreeable smell.

"My friend, Mr. James Tobin, jun., being present, after a forced exhaustion of my lungs, the nose being accurately closed, I made three inspirations and expirations of the hydrocarbonate.* The first inspiration produced a sort of numbness and loss of feeling in the chest, and about the pectoral muscles. After the second, I lost all power of perceiving external things, and had no distinct sensation, except that of a terrible oppression on the chest. During the third expiration, this feeling subsided, I seemed sinking into annihilation, and had just power enough to cast off the mouthpiece from my unclosed lips.

"A short interval must have elapsed, during which I respired com-

* This name is not now in use; but as he alludes to his method of preparing the gas for this purpose from charcoal, it is presumed to be the light carburetted hydrogen of recent writers on chemistry.

mon air, before the objects around me were distinguishable. On recollecting myself, I faintly articulated, '*I do not think I shall die.*' Placing my finger on my wrist, I found my pulse thread-like, and beating with excessive quickness. In less than a minute I was able to walk, and the painful oppression on the chest directed me to the open air.

"After making a few steps, which carried me to the garden, my head became giddy, my knees trembled, and I had just sufficient voluntary power to throw myself upon the grass. Here the painful feelings of the chest increased with such violence as to threaten suffocation. At this moment I asked for some nitrous oxyd. Mr. Dwyer brought me a mixture of that gas and oxygen, and I breathed it for a minute and believed myself recovered."—Vol. i, pp. 100, 101.

About half an hour afterward, having in the mean time walked some distance with a friend, he found himself entirely free from pain, but feeble, and his pulse at 120. The pain and giddiness, however, subsequently returned with violence, accompanied with nausea, loss of memory, and deficient sensation; but after suffering excruciating pain in various parts of the system, he gradually recovered; and having slept soundly at night, he found himself the next morning quite well, though feeble. By the next evening he had entirely recovered his strength.

Thus terminated one of the most daring experiments ever undertaken for the benefit of science. Davy always thought, if he had taken but one or two more inspirations of the gas, his recovery would have been impossible. There can be little doubt, we think, but that this and other similar experiments, made at different times upon himself, had much to do in bringing on that premature decay which terminated his useful life at the early age of fifty.

It would seem that the above narrow escape should have been considered sufficient for experiments of that character, but he suffered only one week to elapse before he made a similar attempt to breathe carbonic acid gas, which, however, he found, could not, in a state of purity, be introduced into the lungs, because of the spasmodic closing of the epiglottis.

That experiments and discoveries, like these we have just detailed, should excite general admiration, cannot surprise us. Youth as he yet was, these achievements of his bespoke for him the high consideration of the lovers and cultivators of science; but providentially there was just at this time, though quite unknown to himself or others, a place in preparation for him which he was soon destined to fill with the highest honor, and but for which, as it

would seem, he might notwithstanding have spent his days in comparative obscurity.

The Royal Institution of Great Britain was founded in London in the year 1800, chiefly by the exertions of Count Rumford, who therefore acquired great influence in the management of its concerns. As it was designed for the general promotion of science, a chymical laboratory and lecture room were provided, and an individual appointed to give an annual course of chymical lectures. Davy was strongly recommended to the count by several of his friends, among whom were Mr. Underwood and the late Dr. Hope of Edinburgh; and his claims appear to have been pressed with considerable urgency. Upon being informed of the negotiation that was in progress, by the advice of his friends, he immediately repaired to London with his characteristic ardor, and waited on the count in person,—a circumstance which came near proving fatal to his appointment. His appearance was then very unprepossessing; and the count was so disgusted, that, after the interview, he expressed to Mr. Underwood his great regret that he had been influenced so much by the ardor with which the suit had been pressed. He however so far yielded his prejudices as to consent that the young man should have an opportunity to give a specimen of his abilities, by delivering a private lecture before himself and a few select friends of the institution in the small lecture room; which proved so satisfactory, that at its conclusion the count exclaimed emphatically, "Let him command any arrangements which the institution can afford." Thus unsophisticated genius triumphed! The next day he commenced his pre-eminently successful career in the great theatre of the institution.

The difficulties through which Davy had already struggled would seem to have been all but insurmountable, but he had successfully combated them all. He however was yet surrounded with them;—such difficulties, too, as could be successfully contended with only by those possessed of industry, energy, and genius like his. A young man, not yet twenty-two years of age, uncouth in his appearance, and unknown to the world—of which he in turn knows as little—with but an indifferent education, and very little experience, is suddenly brought from an obscure place and the humblest walks of life to the very metropolis of the scientific world, and duly installed as scientific instructor to the proud and haughty

aristocracy of London ! The indifferent spectator of such a scene might, with no great impropriety, have predicted a certain failure ; but Davy, in his simplicity and his zeal, seems never to have dreamed that such a thing was possible. So confident was he in his ability to answer every expectation, that he did not delay to ask himself the question ; but, the place being offered him, he at once took possession of it, and commenced the performance of the duties it imposed.

But even Davy's success, though in a great measure to be attributed to his genius and his industry, was not without the aid of adventitious circumstances. Indeed, through life, in his various successes, as has been remarked, "we witness the triumph of fortune as well as of talent." The fact of the institution being then new and popular, and sustained by such controlling influence, without question, contributed much to the popularity of the lecturer. One circumstance which is said to have contributed to his advancement at the commencement of his duties in the Royal Institution seems to us a little singular.

"On the 7th of April," says Dr. P., "he was elected a member of a society which consisted of twenty-five of the most violent republicans of the day ; it was called the *Tepidarian Society*, from the circumstance of nothing but tea being allowed at their meetings, which were held at old Slaughter's Coffee House in Saint Martin's Lane. To the influence of this society, Mr. Underwood states that Davy was greatly indebted for his early popularity. Fame gathers her laurels with a slow hand, and the most brilliant talents require a certain time for producing a due impression upon the public : the *Tepidarians* exerted all their personal influence to obtain an audience before the reputation of the lecturer could have been sufficiently known to attract one."—Vol. i, p. 121.

The singularity of the affair is, that *republicanism* should be made to contribute to the advancement of an individual among the aristocracy, and even the very court circles of Great Britain !

Davy had been connected with the Royal Institution as assistant lecturer only six or eight weeks, when his predecessor, Dr. Garnett, resigned ; but he had already secured the full confidence of the managers, and was immediately appointed "lecturer in chemistry at the Royal Institution, instead of continuing to occupy the place of assistant."* Some idea of the estimate they had formed

* Subsequently it was voted "he should be styled Professor of Chemistry to the Royal Institution."

of his resources may be learned from the fact, that only a month afterward they passed a resolution requesting him to prepare a course of lectures on "the chymical principles of the art of tanning," and invited respectable persons of the trade to be present at their delivery.

Soon afterward, by direction of the managers of the institution, he gave a course of lectures on agriculture, which he repeated annually for several years, and subsequently published them in a small volume.

The first *regular course* of lectures on chemistry which Davy gave in the Royal Institution commenced January 21st, 1802, on which day he gave his first introductory lecture "on the benefits to be derived from the various branches of science," to a delighted audience. The great popularity which he had already acquired in London, though his lectures had been rather desultory, was more than sustained by this brilliant effort, and an extraordinary sensation produced, especially among the members of the institution. Nor did the interest thus excited in the least flag during the progress of the course, which, all things considered, was perhaps the most extraordinary ever delivered in that scientific metropolis. Mr. Purkis, one of Davy's earliest friends, says:—

"The sensation created by his first course of lectures at the institution, and the enthusiastic admiration which they obtained, is at this period scarcely to be imagined. Men of the highest rank and talent,—the literary and the scientific, the practical and the theoretical, blue-stockings and women of fashion, the old and the young, all crowded—eagerly crowded the lecture room. His youth, his simplicity, his natural eloquence, his chymical knowledge, his happy illustrations, and well-conducted experiments, excited universal attention and unbounded applause. Compliments, invitations, and presents, were showered upon him in abundance from all quarters; his society was courted by all, and all appeared proud of his acquaintance."—Vol. i, p. 135.

"At length," says Dr. Paris, "so popular did he become, under the auspices of the duchess of Gordon and other leaders of high fashion, that even their soirées were considered incomplete without his presence."—Vol. i, p. 137.

These attentions, however, were not permitted to draw him aside from the paths of science, though it is admitted a bad effect was produced upon his manners and general character. Though he mingled much in fashionable society, his laboratory was never

neglected, as was evinced by the fact that the immense crowds that attended upon his lectures were always sure to be gratified by his newly devised and highly illustrative experiments, which were conducted with great address, and explained in the most perspicuous and eloquent language. His style was highly "florid and imaginative," and very fascinating, and admirably adapted to his audience, who probably attended rather for amusement than instruction.

"He would consider," says his biographer, "a particle of crystal with so delicate a regard for its minute beauties, and expatiate with so tender a tone of interest on its fair proportions, as almost to convey an idea that he bewailed the condition of necessity which for ever allotted it so slender a place in the vast scheme of creation!"—Vol. i, p. 138.

Besides his general lectures in the institution, Davy was now employed, as we have already hinted, in giving two other courses, one on the art of tanning, and the other on the chemistry of agriculture; but he found time to attend to various other matters of interest. He made original experiments on almost every subject connected with his favorite science, particularly those which excited most attention at the time. Among others he gave considerable attention for a time to Wedgwood's method of "copying paintings upon glass, and of making profiles by the agency of light upon nitrate of silver," which has very recently been so much improved by Mr. Talbot of England, and from which, also, M. Daguerre himself probably received the first hints on the subject of painting by the agency of light! Davy improved considerably upon Wedgwood's process, but was unable to devise any method by which the pictures could be fixed.

At this period the science of galvanism was receiving much attention, though but just in its infancy, Galvani's discovery, which gave it both origin and name, having been made in 1791. Davy, as a matter of course, became early interested in it, and was one of its most assiduous cultivators even before he left Bristol. The first great step in *electro-chemical* science was made by Nicholson and Carlisle early in the year 1800, in the discovery of the decomposition of water by the voltaic pile. Soon afterward it was discovered by others, that when several salts in a state of solution are exposed to the action of the galvanic circuit, they are decomposed, the acid always appearing at the positive, and the alkali at the negative pole. Davy immediately commenced a series of experi-

ments by which he was conducted to some most important results that were announced in his Bakerian lecture* for 1806.

We cannot here delay to give a detailed account of this highly interesting lecture, but can only remark that the views he promulgated were novel in the highest degree, and considered so important that the Institute of France awarded to him the prize founded by Napoleon for the most important discoveries in galvanism; and this too at a period when the national animosities existing between that country and England were in the highest degree excited.

“This grand display of scientific light,” says Dr. Paris, “burst upon Europe like a splendid meteor, throwing its radiance into the deepest recesses, and opening to the view of the philosopher new and unexpected regions.”—Vol. i, p. 227.

Encouraged by his unexampled success, and guided by the new principles which he had himself developed, he now “struck at once into new paths of discovery;” and every successive announcement of his for years was hailed with enthusiastic admiration by the cultivators of science throughout the world: and generally the public expectation, though highly raised, was admirably met. But it would be attributing to him something more than human, to say that every effort was equally successful.

Previous to this time, the alkalies potassa and soda, and the earths baryta, strontia, lime, magnesia, &c., had universally been considered simple substances, as they had resisted all attempts made to decompose them; or if any had made any conjectures concerning their composition, they certainly were nothing more than conjectures.

Davy himself had often speculated with regard to them; but in September, 1807, he commenced a series of experiments which terminated in the decomposition of potassa, and the demonstration of its true composition on the 19th of October following, an achievement which alone would have rendered his name immortal. This was effected by means of the new agent of decomposition, galvanic

* This is a lecture given annually by a Fellow of the Royal Society, on some subject connected with natural history or experimental philosophy, in accordance with the will of a Mr. Baker, who died in 1774, and left by his will one hundred pounds to be invested, and the income of it paid each year to the person who should be selected for this purpose, by the president and council of the society. Davy delivered the lecture for the years 1806–10, and 1826.

electricity, three different batteries having been combined in one for this purpose. He showed conclusively that potassa is composed of a metal and oxygen which have so strong an affinity for each other that they can be separated only with the utmost difficulty. The new metal, though possessing unquestionable claims to be considered as such, he found to possess some very peculiar properties. It is quite soft, is lighter than water, oxydizes rapidly in the open air, and takes fire instantly when thrown upon water !

We are informed by his relative, Mr. E. Davy, who was present, that when he first saw the minute globules of the new metal make their appearance, and take fire as they entered the atmosphere, "he could not contain his joy, but actually danced about the room in ecstatic delight ; and some little time was required for him to compose himself sufficiently to continue the experiment."

Soon after this he decomposed soda in the same manner. The new metals thus obtained, he proposed to call potassium and sodium, and the names have been universally adopted. Subsequently Davy applied this new engine to the decomposition of the alkaline earths baryta, strontia, lime, and magnesia, obtaining from them evident traces of their metallic bases, to which he gave the names barium, strontium, calcium, and magnesium. His attacks, however, upon the earths proper were less successful, though he was able to satisfy himself of the fact of their composition being altogether analogous to that of the other bodies of the same class. Subsequent discoveries have proved the perfect correctness of his views. His discovery of the composition of the fixed alkalies was announced in his second Bakerian lecture for the year 1807, and probably produced a greater sensation in the scientific world, than any similar announcement that was ever made. Its importance alone would have been sufficient to attract general attention ; but the various circumstances connected with it, all tended to give it an extraordinary degree of interest, and increase the enthusiasm with which it was received.

As a matter of course,* the experiments of Davy were immediately repeated by others, and with similar results ; but all did not at once acquiesce in his views with regard to the real composition of the alkalies. We will not, however, here enter into a detailed account of the short controversy that ensued. It is sufficient that numerous minute investigations which have since been made, have

fully established the truth of Davy's conclusion, viz., that potassa is simply a protoxyd of its metallic base, potassium.

Soon after the delivery of his second Bakerian lecture, early in Nov., 1807, which we have already mentioned, he was thrown into a severe fit of illness, which continued many weeks, and which his physicians affirmed was occasioned by his continued toil and excitement during several months preceding. It ought to be mentioned also, as Dr. Paris has done, that he was at this time extremely irregular and even intemperate in some of his habits, against which men of sedentary life ought always especially to guard.

Davy's illness was long and severe, but he eventually recovered without permanent injury to his constitution. The regular annual course of chymical lectures in the institution was given during his illness by another person. Soon after his recovery he started the project of constructing a magnificent galvanic battery for the Royal Institution by private subscription, which, by the munificence of a few individuals was shortly accomplished. This splendid piece of apparatus, it is believed, was the largest instrument of the kind ever constructed. "It consisted of two hundred instruments, connected together in regular order, each composed of ten double plates arranged in cells of porcelain, and containing in each plate thirty-two square inches, so that the whole number of plates is two thousand, and the whole surface 128,000 square inches."*

With this battery he performed many magnificent experiments; but it is found that little is gained by increasing the size of such instruments beyond even quite narrow limits. The results therefore were by no means such as were generally expected. For several years succeeding this period, Davy labored incessantly in the laboratory of the Royal Institution, and did much, by his failures as well as by his discoveries, to settle many of the truths of science. Self-confident even to a fault, he seems to have pursued his investigations with a perfect indifference, not to say contempt, for the opinions of others, which were often alluded to in terms not the most respectful. With a quickness of perception perhaps scarcely ever equalled, he sometimes adopted his conclusions quite too hastily; and, crude and erroneous as they were, published them at once to the world. In candor, however, it must be confessed that he was always ready to retract when convinced of mistake; and in some

* Davy's *Elements of Chymical Philosophy*, page 85. Am. edition.

instances, as Dr. P. justly remarks, he displayed great vigor in disentangling himself from the webs of error which he had previously fabricated. That he always escaped a sneer cannot be affirmed of him, but his very great services to the cause of science, and his acknowledged great abilities, saved him from the otherwise certain consequences of his rash course.

About this time he became engaged in a most acute controversy concerning the nature of oxymuriatic acid, as it was then called, with the late distinguished Dr. Murray of Edinburgh. Davy had some time before adopted and published some peculiar opinions concerning the nature of this substance, and its near relative, muriatic [hydrochloric] acid, but subsequently withdrew them, and announced the important fact—for such it has been proved—that oxymuriatic acid, which had been considered a compound of muriatic acid and oxygen, as the name implies, is a *simple substance*; and that muriatic [hydrochloric] acid is a compound of this substance and hydrogen. To the simple substance he gave the name *chlorine*, in allusion to its yellowish green color, a name which has since been universally adopted. He showed that it could not be decomposed by any means then known, and that it was analogous in many of its properties and relations to oxygen, with which it should be classed.

Dr. Murray, on the publication of these views by Davy, took decided ground against them; and nearly all the leading scientific men of Europe probably strongly sympathized with him.

“Opinions more unexpected,” says Dr. M., at the commencement of the controversy, “have seldom been announced to chimists, than those lately advanced by Mr. Davy with regard to the constitution of the muriatic and oxymuriatic acids; *viz.*, that the latter is not a compound of muriatic acid and oxygen, but a simple substance, and that the former is a compound of this substance with hydrogen. The more general principle connected with these opinions, that oxymuriatic acid is like oxygen, an acidifying element, forming with inflammables and metals an extensive series of analogous compounds, leads still more directly to the subversion of the established chymical systems, and to an entire revolution in some of the most important doctrines of the science.”—Vol. i, p. 335.

Dr. M. did not over-estimate the importance of the opinions advanced by Davy, nor the revolution in chymical science which they were destined to produce. He contended against them for a time

with great ability and vigour, but the verdict in favor of Davy, though some time delayed, was at length unanimous !

In 1810 Davy was invited to give a course of chymical lectures before the Dublin society, which he did during the month of November of that year, and for which he received from the society five hundred guineas, or a little more than two thousand dollars. He also gave a similar course in Dublin the following year, and a course on geology, at the close of which he received from the provosts and fellows of Trinity College the honorary degree of LL. D. Subsequently, on the 8th of April, 1812, he received from his royal highness, the prince regent, afterward George the Fourth, the honor of knighthood, at a levee held at Carlton House.

The time now arrived for our philosopher to enter upon quite another sphere ; and without entirely putting off the character of the man of science, to put on that of the gentleman. Alluding to the event just now mentioned, Dr. Paris remarks :—

“ On the day following this occurrence, Sir Humphry delivered his farewell lecture before the members of the Royal Institution ; for he was on the eve of assuming a new station in society, which induced him to retire from those public situations which he had long held with so much advantage to the world, and with so much honor to himself. How far such a measure was calculated to increase his happiness I shall not inquire ; but I am bound to observe, that it was not connected with any desire to abandon the pursuit of science, nor even to relax in his accustomed exertions to promote its interests. It was evident, however, to his friends, that other views of ambition than those presented by achievements in science had opened upon his mind : the wealth he was about to command might extend the sphere of his usefulness, and exalt him in the scale of society ; his feelings became more aristocratic, he discovered charms in rank which had before escaped him, and he no longer viewed patrician distinction with philosophic indifference.

“ On the 11th of April, 1812, Sir Humphry married Mrs. Apreece, the widow of Shuckburgh Ashby Apreece, Esq., eldest son of Sir Thomas Apreece ; this lady was the daughter and heiress of Charles Kerr, Esq., of Kelso, and possessed a very considerable fortune.”—Vol. i, p. 348.

Long before this time his friends had observed with pain the ill effects produced upon him by constant and excessive adulation. The change that was taking place in his former simple manners is first alluded to by our author immediately after his successful entrance upon the duties of his office in the theatre of the Royal Institution. Alluding to the praise bestowed so lavishly upon

him immediately after his first introductory lecture, Dr. P. remarks:—

“It is admitted that his vanity was excited, and his ambition raised, by such extraordinary demonstrations of devotion; that the bloom of his simplicity was dulled by the breath of adulation; and that, losing much of the native frankness which constituted the great charm of his character, he assumed the garb and airs of a man of fashion; let us not wonder if, under such circumstances, the inappropriate robe should not always have fallen in graceful draperies.”...“On the 5th* of February, 1802, he dined with Sir Harry Englefield at his house at Blackheath; and eighteen years afterward, the worthy baronet alluded to his interesting demeanor on that occasion, in terms sufficiently expressive of his feelings—‘It was the last flash of expiring nature.’”—Vol. i, pp. 137 and 172.

When the character of an individual once begins to suffer from the effects of adulation, it is not, as a general thing, to be expected that he will afterward be able to resist the influence of the current that has already lifted him from his moorings and is bearing him onward in its course. The delicious draught is too intoxicating to allow reason to exert its wonted control; and nothing but an entire reversion of circumstances can bring him again to a sober view of the “dull realities of life,” and lead to that correct course of conduct which such a view alone can produce. Nor is the case of Davy an exception to this remark. The unfavorable change in his manners, the commencement of which his friends observed with so much pain soon after his removal to London, continued to increase until little remained of his former simplicity of character; and his marriage with the lady whose name we have just introduced brought him into possession of means that enabled him still more effectually than before to ape the manners and customs of the aristocracy. For this he was but poorly fitted either by education or habit; and it is not to be wondered at that, declining as he did to appear in the simple character of the man of science, in order to assume that of the gentleman, he should fail to receive the respect that would have been due to either. We would not, however, insinuate that he was ever neglected or otherwise treated, so far as external appearances are concerned, than with respect; but, presenting himself in a character in many respects foreign to his true one, he evidently failed to receive that inward homage of the

* His introductory lecture, it will be recollected, was given on the 21st of the preceding month.

heart, that supreme veneration which his eminent abilities and important scientific achievements ought to have commanded.

Immediately after their marriage, Sir Humphry and his lady made a journey of several months through the Highlands of Scotland; and the next year, by the express permission of Napoleon, they visited France and Italy, and returned to England in April, 1815.

Throughout his journey, and in Paris particularly, he was received by the learned with the utmost cordiality; and more than usual effort was made to honor him, and to render his visit in the highest degree pleasant and agreeable. They even elected him a corresponding member of the first class of the Imperial Institute, on the 13th of December, an honor which has been extended to but few foreigners.

During his absence, he prepared and forwarded to the Royal Society several important papers on the nature of iodine, then just discovered, and some of its compounds; on the nature of the diamond and other carbonaceous substances; and on the nature of the various substances used as pigments by the ancient Greeks and Romans.

Soon after Davy's return to his native country, the opportunity was presented to him to do science and the cause of humanity a great service, in the invention of the *safety-lamp* for the use of workmen in coal mines. It had long been known that a peculiar gaseous compound of hydrogen and carbon occasionally forms in coal mines, and mixes with atmospheric air in such quantities as to occasion violent explosions on the approach of flame, to the great danger of all who are in the mine at the time. As the use of light in the mines is absolutely necessary, many lives had been lost in this way within a few years, in the various coal mines of England; no less than ninety-two individuals having been destroyed at one time in the Felling colliery in Sunderland. This led to the formation of a society for the prevention of such accidents, who had then been about two years prosecuting their, thus far, fruitless inquiries. Almost immediately after Davy's arrival, application was made to him to engage in the work, to which he returned a favorable answer; and soon commenced some investigations which resulted in the invention of his *safety-lamp*, in December of the same year.

A great variety of plans had been proposed to accomplish the desired object, but as none of them were practicable, it will not be necessary for us here to delay to describe them; nor, indeed, will we even follow Davy through his extended preparatory investigations, or examine his various ingenious contrivances, by which he was enabled more or less perfectly to accomplish the proposed end. His safety-lamp, as stated above, was given to the world in December, 1815; and so nearly perfect was its construction, that it has been found susceptible of little improvement after the experience of twenty-five years.

This lamp, which has given so much celebrity to the name of its inventor, and conferred so much benefit upon those connected with the coal business, consists simply of an ordinary lamp, having its wick entirely surrounded at a little distance with fine wire gauze. In the course of his investigations, Davy was led to determine several important principles connected with flame and combustion; but the most important fact ascertained by him, and the one upon which the efficacy of his lamp chiefly depends, is simply this, viz., that *ordinary flame cannot pass through very small tubes*. Now, fine wire gauze may be considered as a collection of such tubes, permitting the escape of the light and accession of atmospheric air to support the combustion, but which at the same time perfectly prevents the communication of flame to any explosive mixture that may be without. The occurrence of such a mixture in a mine is at once shown by the enlargement of the flame of the lamp, which will often fill the entire space within the gauze. The miner cannot, of course, continue to work in such an atmosphere as this, as any accident to his lamp, by the oxydation of the wire gauze or other circumstances, might endanger the safety of all within the mine. The only safe course, on such an occurrence, is instantly to retreat, and take measures for the ventilation of the mine, or that part of it in which the explosive mixture has collected.

The use of this lamp has been found to be of immense pecuniary benefit to those connected with the coal business, and has, without question, prevented the loss of thousands of lives. Explosions still occasionally take place, in consequence of carelessness in the use of the lamp, or from the use of gunpowder in working the mines, which is sometimes necessary; it is said, too, that unless the gauze

is very fine, flame may sometimes be communicated through it by a strong current of the explosive mixture.

Davy, perhaps, more than any other philosopher of equal celebrity that has ever lived, in all his investigations and inventions aimed at practical utility; and it is not surprising, therefore, that he should ever regard this as one of the most satisfactory of all his achievements. Some of the circumstances connected with it were likewise particularly pleasing. He might unquestionably have realized great profit from the invention by securing a patent; but having already a competency, he disdained any pecuniary consideration, giving all the free use of the lamp who might be disposed to try it. The proprietors, however, of many of the coal mines in Newcastle, and others connected with the coal trade, raised a subscription of about £1200 or £1500, with which they procured for him a service of plate, as "a testimony of their gratitude" for the benefit he had conferred upon them. It was presented to him at a public dinner in Newcastle, September 25, 1817, by the late Earl of Durham, in the name of the subscribers.

Public meetings of the laborers in the mines were also held in one or two instances, in which resolutions were passed, testifying their gratitude to the man who had placed in their hands the means of protecting themselves from danger, and from constant apprehension and alarm.

It would be gratifying if we could leave this subject here, but an honest exhibition of truth requires that a few additional statements should be made.

As already intimated, when Davy commenced the investigations which subsequently led to the invention of the safety-lamp, the subject had been made very public, and had not failed to interest many others, who were bent upon contriving some means to remedy the great evil complained of. Among these was a Mr. Stephenson of Killingworth—a mechanic, as Dr. Paris remarks, "not even professing a knowledge of the elements of chemistry," who seems to have constructed a lamp similar to some of the first of Davy's, and very nearly at the same time. We deem it a question of very little importance whether one or the other may have been a day or two first in his invention in point of time, since it is not pretended that either had any assistance from, or even knowledge of, the other; and though Davy, with the characteristic celerity of all his

movements, entirely anticipated his rival in perfecting the construction of the instrument, and thus fully entitled himself to the first honor, yet the real merits of Stephenson should have been acknowledged and rewarded. His party, in the controversy that arose, perhaps claimed too much for him ; but we must confess, we have never been able to contemplate the conduct of Davy's friends, in denying him all claim to merit in connection with the invention, but with regret, as being unjust and oppressive. We have often felt quite a disposition to inquire what would have been the result had the distinguished and titled man of science and the obscure mechanic exchanged places in relation to the affair !

It was expected by Davy's friends that the government would take some notice of him in consequence of his great discoveries, but nothing of the kind was ever done except to confer a baronetcy upon him nearly three years after the invention of his lamp.

The next subject which particularly engaged the attention of our philosopher was a plan for unrolling the ancient manuscripts found in Herculaneum, in which he enlisted with much enthusiasm. Having obtained the approbation and patronage of the prince regent, afterward George IV., and other high officers of government, he left England for Naples in May, 1818, in order to put his plan to the test. At Naples he for a time at least met with every encouragement ; but, as the enterprise proved an entire failure, it is not necessary here to give a particular description of the various processes by which he expected to accomplish his purpose. The object proposed was one in which both science and literature were highly interested ; and in proportion to its importance, and the expectations that had been raised, was the mortification of failure. It is believed, however, that his want of success is not to be attributed to any lack of zeal or of skill on his part, but to the decayed condition of the papyri.

Sir Humphry returned to his native country early in the year 1820 ; and in the autumn was elected president of the Royal Society, an office which he continued to fill till near the close of his life, when he resigned in consequence of his continued ill health.

In the winter of the year 1819, Professor Oersted of Copenhagen made his celebrated discovery which laid the foundation of the whole science of ELECTRO-MAGNETISM ; and it was no sooner announced, than Davy, with his characteristic ardor, was engaged in

a series of experiments connected with the subject. As was to be expected from a man of his genius, he very soon determined many new facts, which were communicated to the Royal Society in several successive papers, the first of which was read November 16th, 1820, and the others in succeeding years.

Though in the possession of wealth and fame, that might be supposed sufficient to gratify the highest ambition of the most aspiring, he continued to interest himself in every thing which concerned the progress of science and the useful arts; and did not hesitate even to engage in laborious experiments in connection with any new inquiry of importance that was started. Toward the latter part of the year 1823, the commissioners of the navy addressed to the president and council of the Royal Society an inquiry concerning the best method of preserving the copper sheathing of ships from corrosion in sea-water; and a committee was appointed for the purpose, for whom Davy undertook to make the necessary investigations. His experiments very soon suggested a remedy, which, upon trial many times, promised complete success; and in January, 1824, he communicated his views to government, informing them he was prepared to carry his plan into effect. The proposition was received with all the attention its importance demanded, and an order given that the plan proposed by Davy should be immediately tried under his own superintendence. As if to increase the mortification of ultimate defeat, the first trials seemed to indicate the most complete success; and various means were taken to give it the greatest possible publicity. But on sufficient trial it was found altogether impracticable; and Davy, and those who had fallen in with his views, found themselves in great error, in consequence of having drawn too hasty conclusions from the experiments made;—in making up a decision from the experience of a few weeks or months, when that of years only could, from the nature of the case, determine the question. Such was the public confidence in the success of the invention, that, without waiting for the issue, it was adopted at enormous expense by government and by private individuals, and continued for several years, until its “theoretical success” and “practical inefficiency” were fully established. In Sept., 1828, the plan, by order of government, was entirely abandoned.

We have not thought it necessary to enter into the details of this

enterprise of Davy's, nor could it be in justice entirely omitted. Besides, it affords an excellent illustration of the character of the man. Ardent, enterprising, ingenious, and industrious, even at a period in which many of the motives that ordinarily actuate the human breast may be supposed to have ceased in a great degree to operate, he is ready to engage with zeal in an undertaking that is to require a great expenditure of thought and labor. Relying entirely upon his own immense resources, he commences an entirely new course of experiments, settles in a short time many new facts and principles, draws his conclusions, with reference to the particular object of investigation, and with the utmost confidence is ready to proclaim them to the world, and if need be, to put them in practice on the most extensive scale! We need not refer the reader to other instances of a similar character; he will recollect several we have related, and may find numerous others in the "Life" we are reviewing. If with his great ingenuity and almost unparalleled keenness of perception, he established some most important new truths, it is not certainly to be wondered at, that he also made some magnificent failures!

We now approach the termination of the brilliant career of this illustrious individual. Soon after it was ascertained that his plan for protecting the copper sheathing of ships would prove impracticable, it was observed that a degree of disappointment and chagrin was produced in his mind, wholly inconsistent, as Dr. P. remarks, with the merits of the question. His general health began also to decline, being in some degree very probably affected by the state of his mind. In the latter part of the year, while absent from home, he was suddenly seized with apoplexy, which, however, gradually yielded to remedies, but not without producing a partial paralysis of his system. He however continued his field sports, of which he was excessively fond, even after his strength had so far decayed that he was obliged to take a pony with him into the field, "from which he dismounted only on the certainty of immediate sport."

Soon after his partial recovery from his apoplectic attack above noticed, by the advice of his physicians, he left England for the south of Europe, where he spent several months, and returned in the autumn of 1827, his health but little improved by the journey.

In 1828 he again left England for the continent, never to return.

His last letter written by himself was dated at Rome, February 6, 1829, where he had been several months, and was addressed to an early friend with whom he had corresponded for many years, and informs him that in a precarious state of health he is gradually "*wearing away* the winter ;—a ruin among ruins." He however continued to attend to scientific pursuits, and prepared some papers for the Royal Society, which were subsequently published in their Transactions.

On the 20th of February he was suddenly attacked a second time with apoplexy, which finally proved fatal. As soon as the information reached Lady Davy, who was at London, she hastened to join him ; and his brother, Dr. Davy, who was at Malta, arrived the 16th of March. As he was very desirous to visit Geneva, the party left Rome on the 30th of April, and arrived there on the 28th of the next month, where he breathed his last early on the morning of the following day. His remains were honored with a public funeral a few days afterward, and deposited in the public cemetery, where it is believed they yet lie interred, a small tablet only having been erected to his memory by his widow in Westminster Abbey.

Thus closed the career of one of the greatest philosophers of the present age ! It may have been remarked by the reader, that as yet we have said nothing of his religious character ; nor indeed have we much to say. At one time in early life he appears to have been skeptical with regard to religious matters ; but there is abundant evidence that in after years he fully believed in the great truths of Christianity. His general conduct, it is believed, was in accordance with the great principles of morality, and yet it is greatly to be regretted he would not hesitate sometimes to start on a journey on the sabbath, or attend places of vain amusement. Some of his writings are not without considerable indication of pious feeling ; and though there may be before the world little evidence that he ever felt the sanctifying influence of experimental religion upon his heart, it is pleasing to hope, that having by faith in Christ appropriated to himself the benefits of the atonement, he who did so much to render his name immortal among his fellows, may be now in the enjoyment of a blissful immortality above.

Besides his scientific memoirs, most of which were published in the Philosophical Transactions, he published his "*Elements of*

Chimical Philosophy," in 1812, and his "Elements of Agricultural Chimistry," the following year. He also, during the few last years of his life, prepared two small works for the press of a more general character, the last of which was published after his death. They are entitled "Salmonia, or Days of Fly-fishing," and "Consolations in Travel, or the Last Days of a Philosopher."

His various communications to the Royal Society, all of which it is believed were published in their Transactions, amount to the number of forty-six; the first of which was read June 18, 1801, and the last November 20, 1828.

Wesleyan University, April, 1841.

V.—*Patrick Henry.*

PATRICK HENRY was a native of Virginia; and, although born of very respectable and well-educated parents, yet, on account of the loose discipline which prevailed in the family, as well as a natural indolence and aversion to study on the part of the child, his early tuition was very much neglected, and his youth was spent in the most listless and enervating idleness. We hear of him wandering, for days together, through the fields and woods; sometimes without any apparent object, and sometimes in the pursuit of game—or, perhaps, stretched on the green bank of some meandering stream, watching the ripples and eddies as they whirled along, or angling in its sparkling waters.

The same love of idleness followed him into the pursuits of business, where he exchanged the pleasures of hunting and angling for the melodies of the flute and violin, and tales of love and war. With such a disposition it is not surprising that there was a fatality in every thing he undertook. Before he was eighteen he was a broken merchant; and immediately after, without any visible means of subsistence, without even bestowing a thought on the future, he became a husband, and soon found himself with a growing family on his hands. By the joint assistance of his father and father-in-law, a small farm was now purchased, and the future Demosthenes of America, and his young bride, placed upon it, and fairly launched upon the wide world. Two years served to wind up his career as a farmer, and, selling his land at a sacrifice to disembarass himself of debt, he vested the remainder in an adventure of goods, and once more

tried his fortune in trade. His utter failure in the course of another year left him pennyless, and he sought shelter for his wife and little ones at the house of his father-in-law, who kept a tavern at Hanover Court House.

But no misfortune had power to disturb Mr. Henry's unconquerable good nature, or to break his spirit. In the midst of all the difficulties which now hedged him in, he hunted and fished as usual. He applied himself with increased ardor to his flute and violin. He indulged his love of romance; amused himself with history; became a story teller, and the centre of the social and mirthful circles in the neighborhood. At length the thought occurred to him that he might, perhaps, turn a penny by appearing as a counselor in the courts of justice. He accordingly procured some books, and employed a few weeks in reading law. He was indolent, ignorant, awkward in his manners, careless in his dress, and coarse in his whole appearance; but his modesty and good nature made him friends, and after six weeks of careless reading, together with abundant promises of future improvement, he was admitted, at the age of twenty-four, to the Virginia bar.

For the next three or four years Mr. Henry was plunged in the deepest poverty. He seems to have lived almost entirely on his father-in-law, and to have made himself useful about the house, now waiting on the customers at the bar, and now pursuing his favorite sports, or ravishing his soul with delicious music. Whether he appeared at the courts at all is doubted, and if he did, his practice afforded him nothing like a subsistence. But a brighter day was about to dawn upon his fortunes. The sun of his genius was soon to arise in glory; and the indolent, obscure, and rustic Henry, hitherto like the uncut diamond, was to appear as the chased and gorgeous brilliant, sparkling with a thousand hues.

About the time that Mr. Henry was admitted to the bar, a suit arose in Virginia which elicited very general interest. The Church of England was, at that time, the established church of Virginia, and an annual stipend of *sixteen thousand pounds of tobacco* was provided for the minister of each parish, by law, and assessed on the planters. The price of tobacco had, for many years, stood at sixteen shillings and eight pence per hundred, but in consequence of the short crop of 1755, it suddenly rose to two or three times its former value, and the planters procured the passage of a law,

through the colonial assembly, allowing them to commute all debts due in tobacco, for the price in money which it had hitherto borne.

This act was limited to the operations of that year only; but another short crop occurring in 1758, the same law was re-enacted. The clergy were not long in discovering how greatly they were losers by the operations of this law, and it was attacked from several quarters through the press with great vigor. Rejoinders were of course made, and the excitement became so great that the printers in Virginia refused to lend the disputants the aids of the press. At length the circumstance came to the knowledge of the king, who immediately took sides with the clergy, and because the act of the colonial legislature had not received his assent, declared it null and void. Thus supported, the clergy determined to bring suits for the recovery of their stipends in the specific tobacco, and the first trial was in Hanover county, where Mr. Henry resided.

On the question of the validity of the law granting the commutation, the court decided against the planters, and Mr. Lewis, their counsel, informed his clients that the case had, in effect, been decided against them, and immediately withdrew from the suit. In this exigency they applied to Mr. Henry to conduct the trial before the jury. It came on in December, 1763, about a month after the decision already alluded to had been made, and Mr. Henry, who had just entered on his twenty-eighth year, appeared in their behalf. The general interest in the suit had collected the people from all parts of the country—the clergy had assembled in great numbers—Mr. Henry's own father sat upon the bench as one of the judges; and he, engaged in one of the most important suits which had ever agitated the colony, was yet to make his first public speech.

Mr. Lyons, the opposing counsel, opened the case very briefly, merely explaining the effect of the decision already made, and closing by a high-wrought eulogy on the clergy. Mr. Henry rose awkwardly, and faltered through a few broken sentences in a manner so loose and bungling, that his friends hung their heads in shame, and the clergy exchanged sly looks, and began to smile in anticipation of their triumph. His father looked down, his color came and went, and he seemed desirous to sink through the floor. But young Henry faltered for a few moments only. As he progressed his courage seemed to increase—his mind, warmed by the

subject, began to glow with thoughts rich and abundant—his language settled into an easy and graceful flow—his countenance brightened into beauty—his features were illuminated with the fire of genius which burned within—his attitude became erect and lofty—his action graceful and commanding—his eye sparkled with intellectual light—and his diction, as it swelled into higher and more commanding periods, rolled on in all the majesty of the ocean billows.

In less than twenty minutes the windows, the benches, the aisles, were filled with a dense crowd, bending forward eagerly to catch the magic tones of his voice, and fearful lest some word should escape unheard. Every sound was hushed; every eye was fixed; every ear was bent. The mockery of the clergy was soon turned to alarm. They listened for a short time in fixed astonishment, but when the young orator in answer to the eulogy of his opponent turned toward them and poured upon them a torrent of his earnest and withering invective, they fled from the room in apparent terror, sensible that all was lost. The jury were in a maze. They lost sight of both law and evidence, and returned a verdict for the planters against the clergy. The people were equally overcome by the brilliant burst of native eloquence which they had witnessed, and no sooner was the fate of the cause finally sealed, than they seized him at the bar, and in spite of his own exertions, and the cry of "order" from the court, bore him in triumph on their shoulders about the yard.

From this moment Mr. Henry became the idol of the people wherever he was known. He was immediately retained in all the suits similar to that which had just been decided, but none of them ever came to trial. In a year from the following May, he was returned to the house of burgesses. He was elected to supply a vacancy occasioned by a resignation, and took his seat about a month before the close of the session for 1765. Society in Virginia was at this time marked by the same broad distinctions which existed in Europe. Large tracts of land, acquired at the first settlement of the country, had been, by the law of entails, perpetuated in certain families, who had arisen in consequence to a degree of opulence, and lived in a style of splendor, little inferior to the nobility of the old world. The younger members of these families, together with others from the ranks of the people who had arisen

by their talents, constituted a second rank, which had all the pride of the first without their wealth. The great body of the people was composed of the smaller land holders, who looked up to the orders above them with all that deference and respect which is so characteristic a trait in aristocratic countries.

These distinctions had, of course, found their way into the legislative hall. The house of burgesses, when Mr. Henry entered it, besides the great weight of talent which it possessed, was so intrenched about with imposing forms as to make it one of the most dignified bodies in the world. The effect of this was altogether in favor of the aristocratic members, to whom it stood instead of talent, and who, in consequence of the great deference paid them by the lower orders in the house, were enabled to sway its proceedings almost at pleasure. Besides, it really possessed great intellectual weight. John Robinson, the speaker, and also treasurer of the colony, was not only one of the richest men in the commonwealth, but also a man of much ability, and had held his dignified office for twenty-five years. Next to him in rank was Peyton Randolph, the king's attorney-general, a distinguished orator and an eminent lawyer. Then followed a constellation of brilliant intellects—Richard Bland, Edmund Pendleton, Richard Henry Lee, George Wythe, and others.

Such was the house, and such its galaxy of statesmen when Mr. Henry, young, inexperienced, with all his rustic simplicity, and fresh from the ranks of the yeomanry, first took his seat. The great question of taxation had just begun to be agitated in the British cabinet; and at the previous session of the burgesses, some feeble remonstrances had been drawn up and forwarded to the mother country. It was supposed that the subject would be again called up by the present house, in which case it was expected by Mr. Henry's constituents, that he would sustain any measures calculated to defeat the project of *stamp duties*. But it seems that the leaders of the house were not disposed to take any further action on the subject, and Mr. Henry, with that characteristic independence which marked his whole career, after having waited till within three days of the close of the session, introduced a series of resolutions, boldly denying the *right* of England to tax America, and declaring that such taxation had a manifest tendency to *destroy both British and American freedom*.

Mr. Henry had held his seat about three weeks, and was still a stranger to most of the members, when, without consultation with more than two persons, unsupported by the influential members, and dependent only on his own resources, he thus introduced a measure which looked with a severe scrutiny into the right of taxation, now, for the first time, claimed by the British king. The effect was like the sudden eruption of a volcano. At first an attempt was made to frown it down by a stately array of dignified influence; but one dash of Mr. Henry's eloquence put an end to this by-play and brought out against him all the power of the house. The debate waxed hotter and hotter, and the young orator nerved himself to the mighty conflict. He wielded a blade of the best-tempered Damascus steel, and dashed into the ranks of veteran statesmen with such steadiness and power as scattered their trained legions to the winds. The contest on the last and boldest resolution, to borrow the strong language of Mr. Jefferson, "was most bloody," but it was finally carried by a single vote.

Such is the history of that important measure which moved the whole continent, and gave the first impulse to the ball of the revolution. Some idea may be formed of the feeling which prevailed in the house at the time, from the fact that Peyton Randolph, as he passed through the door after the adjournment, exclaimed to a friend, with an oath, "I would have given five hundred guineas for a single vote."

The feeling of opposition to British taxation which Mr. Henry had thus aroused, spread, as if on the wings of the wind, from one end of the continent to the other. The spark which he had struck found a kindred fire in every bosom: the impulse was caught by other colonies; his resolutions were everywhere adopted with progressive variations; and a whole people were startled, as if by magic, into an attitude of determined hostility. In New-England, especially, was the outbreak of popular feeling most fearfully strong; and when, in the following November, the stamp act, according to its provisions, was to have gone into effect, its execution had become utterly impracticable.

It was during the splendid debate which arose on these resolutions that Mr. Henry, while rolling along in one of those sublime strains which characterized his fervid eloquence when under high excitement, exclaimed with a voice which partook of the lofty

impulses of his soul:—"Cesar had his Brutus—Charles the First had his Cromwell—and George the Third"—he was interrupted by the cry of treason, from the speaker's chair. Treason! Treason! echoed from every part of the house. The startling cry thrilled like electricity on the nerves of the house, and every eye was turned on the inspired orator. He paused only to command a loftier attitude, a firmer voice, a more determined manner, and fixing his eye of fire on the speaker, he proceeded:—"and George the Third—may profit by their example. If this be treason, make the most of it."

The theme of liberty, which had thus drawn out the higher qualities of Mr. Henry's eloquence, now became the theme of the nation. The mother country, forgetful alike of the duties and feelings of a parent,—forgetful of the lessons inculcated by her own past history, and of the fundamental principles of national freedom,—was bent on reducing her colonies to the most humiliating terms. Aroused at length to the common danger, and drawn together by the common cause, they appointed a general congress of statesmen, to devise means for resisting the encroachments on their liberties, and to this august body, Virginia sent her most distinguished sons. Mr. Henry was of the number, and was now brought in contact with the most enlightened men of the new world.

The meeting of this congress formed a new epoch in the history of America. It was the leading idea of this great and united republic. The members had been called together to guard the interests of a rising nation. But how were they to act? What was to be the course of their measures? What was to be the result of this leagued opposition to the British king? The awful responsibility which they had assumed seems to have struck them in all its overwhelming force, when the great business of the convention was about to be opened, and it fell, like an incubus, upon their spirits. A deep and solemn pause followed the organization of the house—a pause pregnant with the fate of America—perhaps of the world.

Who among this great body of enlightened statesmen is to roll away the stone—to unloose the seals—to break the fetters which have thus manacled this august assemblage? The task falls upon the plebeian rustic whom we have seen roaming the forests with his gun; scouring the creeks with his angling rod; waiting on the customers of an obscure tavern at Hanover. He arose slowly, as

if borne down by the weight of his subject, and, faltering through an impressive exordium, launched forth gradually into a recital of the colonial wrongs. The subject was great, the field was vast ; but Mr. Henry's powers were equal to the occasion. His countenance, illuminated by the fire of that genius which burned within, shone with almost superhuman lustre. His eye was steady ; his action noble ; his diction commanding ; his enunciation clear and distinct ; his mind, inspired by the greatness of his subject, glowed with its richest treasures ; and, as he swept proudly forward in his high argument, even that assemblage of mighty intellects were struck with astonishment and awe. He sat down amid murmurs of admiration and applause. The convention was nerved to the point of action ; and as he had been proclaimed the greatest orator of Virginia, he was now admitted to be the first orator in America.

On the 20th of May, 1775, after the meeting of the first congress, and when the country was almost in open arms, Virginia held her second convention. Hitherto the opposition to the ministerial measures, in all public bodies, had been respectful, and had looked only to a peaceful adjustment of the questions which divided the two countries. But the quick eye of Mr. Henry had seen that there must be an end to this temporizing policy, and that the spirit of legislation should be made to keep pace with the movements of the public mind. When, therefore, the convention opened with propositions for new, and still more humble petitions, the blood of the patriot warmed in his veins, and he determined to meet these propositions at once and nip them in the bud. In pursuance of this determination, he offered a series of resolutions for arming and equipping the militia of the colony. This measure threw the convention into the utmost consternation, and it was hotly opposed from every side, by all the most weighty and influential members, as rash, precipitate, and desperate. Some of the firmest patriots in the house, and, among the number, several of the most distinguished members of the late congress, brought all the power of their logic, as well as the weight of their influence, against it. Indeed, Mr. Wirt informs us that the shock produced upon the house was so great as to be painful.

Under these circumstances most men would have quailed before the storm, and compromised with his opponents by withdrawing

the resolutions. Not so with Mr. Henry. If he had chafed the billows into commotion, they were the element of his glory, and he rode most proudly when the storm beat in its wildest fury. He entered upon the discussion clad in his heaviest armor. His words dropped not from his lips like the dew, but they were poured forth like the mountain torrent, whirling, foaming, sparkling, leaping on, in their deep path of passion, and sweeping away in their course the feeble impediments which had been raised to obstruct his progress. He rolled along as if borne by some mighty and irresistible influence, now "dazzling, burning, striking down," now bursting forth with such rhapsodies of patriotic feeling as set the house in a blaze, and fired their souls for action.

It was during this, his most masterly effort, that the fearful alternative of war was first publicly proclaimed. "If," said the inspired statesman, "we wish to be free—if we mean to preserve inviolate those inestimable privileges for which we have been so long contending—if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight!—I repeat it, sir, we must fight!! An appeal to arms, and to the God of hosts, is all that is left us!"

And again—"It is vain, sir, to extenuate the matter. Gentlemen may cry peace, peace, but there is no peace. The war is actually begun! the next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen would have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God!—I know not what course others may take; but as for me," cried he, with both his arms extended aloft, his brows knit, and every feature marked with the resolute purpose of his soul, "give me liberty, or give me death."

He sat down, but no murmur of applause followed. It was evident that the deep feelings of patriotism were stirred in every breast. "After the trance of a moment," says Mr. Wirt, "several members started from their seats. The cry, *To arms*, seemed to quiver on every lip and glance from every eye." The resolutions were adopted—the colony was armed—the country was aroused to

more vigorous action, and the next gale that swept from the north, brought, indeed, the *clash of resounding arms*. Blood had been poured out at Lexington, and the great drama of the revolution was opened, to close only with the freedom and independence of America.

Mr. Henry soon after this was appointed commander-in-chief of the Virginia troops, a place which he held, however, only for a short period. He was the first republican governor of his native state, and was elected to that high office for three successive years, when he became ineligible by the constitution. He was subsequently several times elevated to the same commanding station. He held a prominent place in the public councils during the whole of the war, and, indeed, through the greater part of his life. He was a most vigorous opponent of the federal constitution, and had well nigh prevented its adoption by the Virginia convention. The department of state was offered to him by President Washington, and he was appointed minister to France by President Adams, both of which places he declined to accept. He finished his useful and glorious career on the 6th of June, 1799, in the sixty-third year of his age.

Mr. Henry was strict in his morals, and pure in his language. It is believed he was never known to take the name of his Maker in vain. He was amiable and modest in his deportment—an affectionate and indulgent parent—an amusing companion, and a faithful friend. During his last illness he said to a friend, stretching out toward him his hand, which contained an open Bible, "Here is a book worth more than all the other books that were ever printed; yet it is my misfortune never to have found time to read it with the proper attention and feeling, till lately. I trust in the mercy of Heaven that it is not yet too late."

As a statesman Mr. Henry wanted that patient industry which no genius can ever fully supply. Bright as was his career, it would have been vastly more glorious but for his unconquerable aversion to laborious study. When his mind was nerved up to its full strength, it seems to have been equal to any effort, however commanding; but when he had given any great enterprise its first impulse, his work was done, and he became "weak like another man." He could not bear the toil and drudgery of the great world. His light was that of the meteor which blazes through the darkness, and

not the steady beams of the patient sun. He seems to have grasped his subject by intuition, and when once his stand was taken, there was no hesitation, no doubt, no wavering, but his convictions were settled principles, and he marched forward to his object with as much certainty as though he had worked it out by the rules of mathematics. This prescience gave him a most commanding advantage, and is the great secret of his success. With a modesty which was so great as to be a feature in his character, we behold him giving the first impulse to the revolution, sounding the first battle cry, and leading the first military expedition in Virginia. Had his industry been equal to the powers of his mind, he would have held no second place in the annals of his country. As it was, his career was one of dazzling brilliancy, and he justly ranks among the highest ornaments and noblest benefactors of his country.

ART. VII.—CRITICAL NOTICES.

1. *The Life of the Rev. Charles Wesley, M. A., some time Student of Christ's Church, Oxford: comprising a Review of his Poetry; Sketches of the Rise and Progress of Methodism; with Notices of contemporary Events and Characters.* By THOMAS JACKSON. In two volumes. London: Published by John Mason, at the Wesleyan Conference Office. 1841.

THE above work from the official press of the Wesleyan Methodist connection has just been received. Though we have not yet had time to peruse these volumes, yet, from reading the preface, and a hasty glance at several leading and important topics, we are full of expectation that the work will exceed in interest any thing we have seen from the British Methodist press for a long time past.

Most of us have supposed that every thing calculated to throw light upon the history and character of the Wesleys had long since been used up. But to our no small surprise and gratification, we meet with two heavy octavos principally made up from the papers of Mr. C. Wesley, which had been carefully kept by his daughter, and strangely hid from the view of those only who were competent to do full justice to the memory of her sainted father. After the death of Miss Wesley, it seems, the conference purchased the papers, and through the fertile and powerful pen of Mr. Jackson these materials have been reduced to the order, and given to the world in the form, in which we now have them.

We shall immediately commence an examination of this great, and, as we suppose, truly interesting and instructive work, preparatory to the publication of an edition from the Methodist press in New-York, which we have no doubt will be done with all convenient dispatch.

Those on the one hand who believe in the validity of Mr. Wesley's ordinations for America, and those on the other who denounce our episcopacy as "spurious," and have pressed Mr. Charles Wesley into their service, will wait with no little anxiety to see what light his private papers reflect upon his real and mature views on that subject. Whether Mr. C. Wesley was in all respects a genuine high Churchman, we shall now probably be able to determine with certainty.

2. *Delineation of Roman Catholicism, drawn from the authentic and acknowledged Standards of the Church of Rome: namely, her Creeds, Catechisms, Decisions of Councils, Papal Bulls, Roman Catholic Writers, the Records of History, etc., etc.: in which the peculiar Doctrines, Morals, Government, and Usages of the Church of Rome are stated, treated at large, and confuted.* By REV. CHARLES ELLIOTT, D. D. Vol. II, 8vo. New-York: Published by G. Lane. 1841.

WE are happy to have upon our table in time for notice in this number, the second volume of *Dr. Elliott's* work on *Romanism*. The work is one of great labor and of great merit. Any one who wishes to understand the controversy which has been in progress between Romanists and Protestants from the days of Luther to the present, and who wishes to see the evidence of the real character of the Romish heresy from the most authentic sources, cannot fail to be gratified by the perusal of Dr. E.'s volumes.

The present volume is divided into two books; the first treats of the "government of the Church of Rome," and the second of "miscellaneous doctrines, usages," &c. In the first our author investigates the character of the church, the claims and prerogatives of general councils, and the supremacy of the pope. And in the second he treats of the *celibacy of the clergy*, and the *worship of saints*.

A leading object of the author is to show, from *Romish* authorities, what the real doctrine of the Church of Rome is on these points. This is most of all, in relation to Romanism, what we at the present want to know. Where the Bible is critically studied in the original languages by a multitude of scholars, and is circulated among the people without restraint, the anti-scriptural dogmas of Romanism only need to be seen and properly identified, to meet with the universal reprobation of all who are not stupified by the monster's poison.

Such, however, are the jesuitical arts practiced by Romish priests in the defense of their doctrines and usages, that it should not be considered a work of supererogation to enter into the argument with them as our author has done. Both as it respects the data by which the true doctrines of the Romish Church are to be identified, and the best mode of refuting them, the volumes before us constitute a text book of inestimable value, and one which every student of the controversy ought to have in his library. We shall reserve what further it would be proper to say upon the work before us, for a complete review which we propose to give it in a future number.

3. *Incidents of Travel in Central America, Chiapas, and Yucatan.* By JOHN L. STEPHENS, author of "Incidents of Travel in Egypt, Arabia Petrea, and the Holy Land." Two volumes, 8vo. New-York: Harper & Brothers.

PROBABLY nothing that we may say of these remarkable volumes will either procure for them a single additional reader, or have much influence in the formation of an opinion concerning them; for their popularity has been so immense, the curiosity to become acquainted with their contents so universal, and the sale has been so exceedingly extensive, that few probably will read our notice who have not previously read Mr. Stephens's book, and formed their own judgment of the wonders it relates. A rich and curious work it unquestionably is, and teeming with matter of the highest interest to almost every class of students, inquirers, and observers. Faulty, doubtless, in some respects—not profound enough in disquisition on any of the multitudinous subjects worthy of note that were presented for the author's examination—chargeable at times with a levity of thought and expression which, however amusing to many readers, is not much to the taste of such as read to learn rather than to be amused—open also to the imputation of a latitude in describing certain incidents and objects, which borders too closely on indelicacy—but, with all these and some other objectionable features, still a work of remarkable attraction, and highly creditable to the author, for whom it has secured much increase to a most flattering reputation.

The general character of the book must be already known to almost every one in this country who ever reads, or knows any thing of books; for where the volumes themselves have not yet found their way, the daily, weekly, and monthly publications have borne copious notices of their contents, generally accompanied by liberal extracts. The portion—and it is a large one—devoted to the extraordinary antiquities

of Mexico and of Central America, has naturally attracted the most general attention; and without doubt the descriptions of these mysterious remains given by Mr. Stephens, with the admirable and evidently most faithful representations of them furnished by Mr. Catherwood, are of a nature at once highly to excite and to gratify curiosity. But we must confess that we have followed Mr. Stephens with more interest in his sketchy, but graphic and very "incidental" notices of the countries through which he passed; his life-like pictures of the inhabitants in their social and political condition, their manners, occupations, wars, amusements, and, above all, in their religion. Pictures, strange in many aspects, curious in all, in some far from displeasing, but in too many altogether lamentable. The religion of these people, if such it may be called, as exhibited by Mr. Stephens, we have examined with deep and painful interest; a religion—or rather a substitute for religion—so purely a system of externals; so dark; so destitute of true gospel light; so childish in its observances; so utterly incapable of exercising any power for good over the spiritual nature and the conduct of its votaries. Among them, perhaps more strongly than among any other people bearing the name of Christians, is exhibited the tendency of the Romish faith to bring the minds and bodies of the laity into a slavish subjection to the priests. The very essence of religion in these countries seems to be to obey the "padre" in all things. This, and the duty of securing to him a bounteous provision not only of the necessities but also of the luxuries of life, appear to be two great elements of the religious code; the third and only remaining one being the duty of attending to the festivals of the innumerable "saints" that throng the Roman calendar, which, being nothing more than so many occasions for merry-making and display, are of course agreeable enough to a people ignorant, thoughtless, careless, passionately fond of amusement, idolizers of finery, and enjoying a soil and climate which make the toil of providing for the wants of life but little more than nominal. It is but just to say, however, that the "padres," as described by Mr. Stephens, seem not always to abuse the almost unlimited power they enjoy. He represents them as often kind, hospitable, simple-minded, affectionate to their people, and ever ready to supply the physical wants of all around them; and if we could forget the wretched state of spiritual destitution in which their ministry leaves the souls committed to their charge, some of the most pleasing pictures drawn by Mr. Stephens would be those of the padres in the numerous villages through which he passed, in their personal characters, their modes of life, and their manner of intercourse with the inhabitants, who look up to them on all occasions for instruction and advice.

4. *Life and Times of Red Jacket, or Sa-go-ye-wat-ha: being the Sequel to the History of the Six Nations.* By WILLIAM L. STONE. "Humani nihil alienum." New-York and London: Wiley & Putnam. 1841. 8vo., pp. 484.

THE volume whose title we have given above, is one of a series by the author, giving an account of the Iroquois confederacy from the discovery of America down to 1838. The first of the series, the *Life of Brant*, has been for some time before the public. The two which remain are the *Life and Times of Sir William Johnson*, and the early *History of the Six Nations*. The whole plan is one of sufficient magnitude and difficulty to give full scope to the author's diligence, discrimination, and patient research.

It will not be long ere these once mighty nations will only be known in history. They are fast perishing before the march of civilization. Their cries and groans are dying away in the distance, and soon, very soon, the winds of heaven will waft the last sigh of an extinguished people. And while it is laudable in the historian to record, for the information of posterity, the story of their wrongs, their valor, and their acts of retaliation, how does it become the Christian and the philanthropist to use the last opportunity to pour the oil of divine consolation into their bleeding hearts, and to strike up the light of hope before their expiring souls! When will the ears of the church and the nation be fully open to the cries of our red brethren for the blessings of religion and civilization?

The volume now upon our table contains the latter history of the Six Nations, with not only an account of the different negotiations entered into, and treaties effected by the general and state governments, but the speeches at length of Red Jacket and other chiefs made upon these occasions. Here we see the native untaught orator pleading the cause of his people, and often making the most moving appeals to the sympathies and the justice of those who had taken possession of their lands, but too often, on the erroneous principle that *might gives right*.

Colonel Stone's character as a writer is too well established to require our commendation. It is presumed the *Life and Times of Red Jacket*, as a literary effort, will compare with any of his previous productions. We can but regret that it did not come within the range of our author's plan to notice the Methodist missions established at Sandusky, Grand River, Oneida, and Green Bay, for the benefit of the people whose history he writes, and which have been so eminently successful in improving their moral and physical condition. There are documents in abundance upon this subject, very easy of access,

which, could the author have consistently used, would constitute a bright spot in his generally gloomy picture. The book is beautifully execute, and reflects great credit upon the publishers. We most cordially recommend it to our readers as a most interesting and instructive volume.

5. *An Exposition of some of the Doctrines of the Latin Grammar.* By GESSNER HARRISON, M. D., Professor of Ancient Languages in the University of Virginia. Part I, 8vo., pp. 139.

THE science of grammar is founded upon observation. The individual facts which are to be observed and classified, together with the theories to be deduced from them, render the preparation of a work on grammar a labor of deep research and patient investigation. A grammar is not complete which is limited to a few general principles, or a brief detail of the appearances which a language presents. But the whole science of speech must be unfolded, and the principles which regulate the expressions of the human mind developed. Many of the classical text books which are used in our colleges and seminaries of learning are on many accounts deficient and unsatisfactory. The work before us is of quite another character, and presents many striking and original views of language. The author has brought to bear upon the investigation of the principles of Latin grammar an intimate acquaintance with the researches of the German philologists, and has illustrated many points in a clear and lucid manner. The work opens with a preliminary chapter, containing an exposition of the objects of etymological inquiries. The views which he gives of the powers of the letters, and their interchange in obedience to the laws of euphony, will be properly appreciated by the general philologist.

He has divided words into *three* classes or "parts of speech," viz.: *nouns*, *verbs*, and *particles*. This is the division most commonly adopted, and which was derived from the ancients. As regards the classification of the *nouns*, the author is of the opinion that in accordance with strict etymological principles there should be but two classes or declensions, distinguished by the ending of the inflectional root. Still the division into five is the most convenient for practice, and consequently should be retained. By a careful examination of the ancient forms, and by comparison of parallel cases in the Greek and Sanscrit, he has given some views on the formation of the dative and ablative, which render clear and satisfactory what has hitherto been a perplexing rule of Latin syntax. He dwells at some length upon the

formation and signification of the pronouns and of the particles derived from them ; but we have not space to enlarge. We commend this work to the attention of classical scholars.

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6. *An Examination of the Doctrine, History, and Moral Tendency of Roman Catholic Indulgences.* By S. CHASE, Minister of the M. E. Church. Watertown, N. Y.: Printed by Knowlton & Rice, for the Author. 1841. 18mo., pp. 180.

WE have read with no little interest the unpretending little volume whose title we have given above. To those who have not the means of obtaining the more voluminous works on the errors of Romanism, this manual will be most acceptable. The author proves that the true Romish doctrine is that *the priest has the power to forgive sins*. One of his proofs is taken from the "Manual of Catholic Piety, corrected and approved by the Right Rev. Bishop Kendrick," and puts an address to God into the mouth of the absolved Catholic, a part of which is as follows:—

"The eternal Father hath given *all power* to the Son ; but then *I behold* THIS VERY POWER DELIVERED BY THE SON TO MORTALS. The Jewish priests could *only pronounce* those clean whose bodies had been *already* cleansed from the leprosy ; but to *our* priests it *was given*, not merely to *pronounce clean*, but *really to cleanse*, not the *infections* of the *body*, but the very *stains* of the *soul*."

Still Romanists complain that they are most shamefully misrepresented, when Protestants represent them as teaching that the priest has the power to forgive or retain sins ! Strange indeed, that we should give due credit to their own expositions of the Catholic doctrine of indulgences. But we should not forget that this "Manual" is designed for the *initiated*. When they speak to *heretics*, whom they are at liberty most piously to deceive as often as the interests of the *holy* Catholic Church requires it, they may repudiate the whole as falsely palmed upon *holy mother* by her hated enemies !

Our author quotes from "O'Donnohue's Church of Rome" the following scale upon which indulgences are bartered at Rome:—

"The pardon of a heretic is fixed at £36 9s., while marrying one wife, after murdering another, may be commuted by the payment of £8 2s. 9d. A pardon for perjury is charged at 9s.; simony, 10s. 6d.; robbery, 12s.; seduction, 9s.; incest, 7s. 6d.; murder, 7s. 6d."

Is this Christianity ? or is it not "the mystery of iniquity" in its highest state of maturity ? This effort of the author, like every similar

one, will do good, and ought to be encouraged. Should a second edition be called for, some verbal and typographical errors will doubtless be corrected, and the author will, we hope, choose a more inviting exterior for his book.

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7. *A Vindication of Classical Studies.* By CHARLES H. LYON, A. M., one of the Principals of the Irving Institute. New-York: H. & S. Raynor. 1841. 12mo., pp. 48.

THIS is a sensible, plain, practical production, which, we have no doubt, should it be generally read, would correct many errors in relation to the study of "the dead languages." The subject will be treated in connection with another work, in our next number.

8. *Pamphlets.*

THE following pamphlets are upon our table; and it is but justice to the authors and to ourselves to say, that several of them were in hand in time to have received an earlier notice; but just at the closing of our pages we found no space for a notice of this class of publications. And want of room now forbids our doing any thing more than simply inserting their title pages in the order in which they were received. Several of these pamphlets are highly creditable to their authors, and we should be happy to give our views of the character of each, did our space permit.

A Baccalaureate Address, delivered before the senior class, Dickinson College, Carlisle, Pa., July 8, 1840. By *William H. Allen*, A. M., Professor of Chemistry and Natural Philosophy. Philadelphia: T. K. & P. G. Collins, printers.

Address delivered before the Delta Phi and Athenæan Literary Societies of Newark College. By *Thomas E. Bond, jun.*, M. D., Sept. 23, 1840. Baltimore: Woods & Crane, printers.

An Address delivered before the Calliopian Society of Emory and Henry College, on the day of the Annual Commencement of the College; and the first Anniversary of the Society, Aug. 6, 1840. By *J. W. Clapp*, A. M., (published by request of the association.) Abingdon. Printed by J. N. Humes.

A Sermon on Exodus iv, 21. The Lord's strengthening the purpose of Pharaoh in retaining the Israelites, not inconsistent with man's moral agency. By the Rev. *John Nicholson*. Philadelphia: J. Harmstead, 38 3-4 North Fourth-st., T. K. & P. G. Collins, printers.

The Continuance of Brotherly Love : a Sermon for the Times. By Rev. Z. Paddock, of the Methodist Episcopal Church. R. Norway: Utica. 1840. Pp. 23.

The Ascension : a Sermon. By Rev. Joseph Cross, pastor of the M. E. Church in Cazenovia, N. Y. Cazenovia Union Herald Office.

Duties of an American Citizen : a discourse delivered on thanksgiving day, Dec. 17, 1840. By James Floy, pastor of the third M. E. Church in the city of Brooklyn. Brooklyn: Press of Arnold & Vanden.

Sleep and Dreams : a Lecture delivered before the Middletown Young Men's Lyceum. By Daniel D. Whedon, A. M., Professor of Ancient Languages and Literature in the Wesleyan University. Middletown, Conn.: W. Trench, printer. 1841.

An Inquiry into the Authority for the Rite of Confirmation as held and practiced by the Protestant Episcopal Church. By the Rev. Leroy M. Lee. "Prove all things; hold fast that which is good."—Paul. Richmond, Va.: Printed at the office of the Christian Advocate. 1841.

Anti-Universalism, being the Substance of a Sermon preached in the North Second-street Methodist Episcopal Church, on the evening of March 8, 1840, against modern Universalism. By Rev. N. Levings. "I have somewhat against thee."—Apocalypse. Troy, N. Y.: N. Tuttle, printer. 1841.

The Republican Influence of Christianity : a discourse delivered on occasion of the death of William Henry Harrison, at Bangor, April 22, and redelivered at Hallowell and Augusta, May 14, 1841, being the day of the National Fast. By Rev. B. F. Tefft.

A Sermon on the Occasion of the Death of General William Henry Harrison, late President of the United States, delivered in the chapel of Randolph Macon College, April 18, 1841. By the Rev. David S. Daggett. Published by request of the students. Richmond: Printed at the office of the Christian Advocate. 1841.

A Sermon on Occasion of the Fast appointed to be held on the fourteenth of May last, by the President of the United States, delivered in the chapel of Randolph Macon College. By Rev. David S. Daggett. Published by request of the students. Richmond: Printed at the office of the Christian Advocate. 1841.

